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went from America to Japan there was no immigration act excluding Japanese from the United States. Today Gilbert Bowles and William Axling must do their Christian work in the midst of tensions between East and West; they must represent a loftier American spirit than that which wrote a discriminatory law. When Peter Parker worked in China no American marines or gunboats lay in the Shanghai harbor. Today Bishop Roots and Leighton Stuart represent Christ among a people demanding of every Western government the recognition of its political equality; they have to be true at the same time to the higher interests of both America and China.

But while all this makes the task of the missionary more difficult, it gives an additional value to his work. He is now an incarnation of goodwill and brotherhood in the face of all political complications. He is the "demonstrator of a citizenship higher than any from which he comes or to which he goes." He is "the symbol of an international political relationship as well as the herald of a universal religious relationship." He has the opportunity of being the most reconciling person in the world!

The primitive missionary, we are again reminded, was not much troubled by the conflict of varying cultures. East and West were in separated worlds. Today, when the world is a unit, the culture of the land from which the missionary comes and that of the land to which he goes are crowding against each other and some sort of a blended world-culture seems certain to arise. In that process the discerning missionary tries to represent the best in Western culture, as opposed to the questionable or the flimsy, and to discover appreciatively the abiding values in Oriental culture too precious to be lost.

The missionary today, in addition to all else that he is, is the "agent of international Christian sharing," the colleague of men of other nations in a joint quest for a world-culture permeated by the spirit of Christ.

The missionary movement means the building up of an international Christianity as the spiritual basis for the international civilization that is coming to be. For the churches now to weaken their support of the missionary enterprise would be like the governments giving up the League of Nations in the very day for which it was born!

A Decade of the League

THE tenth anniversary of the establishment of the League of Nations is being observed this month throughout the entire world. General Jan Christian Smuts of the South African Union, notably associated with President Wilson and Viscount Cecil in the work of instituting the League, is traveling to the United States to participate in the celebrations in this country. Without raising the question of American membership in the League, a word of warm appreciation of the achievements of this organization would seem to be in order. It must be said that, viewed objectively and without the remotest reference to the pros and cons of America's policy toward Geneva, the League of Nations has wrought mightily in behalf of world justice and peace. Hailed in the beginning as an experiment that would be short-lived, the League has grown in stature and influence until today it is regarded as one of the beneficent and permanent institutions of mankind.

The League's primary claim to distinction rests upon the fact that through it the public opinion of the world has been able to array itself against resort to arms in the settlement of international disputes. The Assembly of the League, meeting annually in Geneva, has given to all nations, great and small, an opportunity to appeal to the corporate conscience of humanity for the correction of known international injustices and for the preservation of peace. The

world has long needed a platform upon which the issues of peace and war might be discussed in the open. The rostrum of the Assembly of the League has furnished mankind with just such a platform. Personal contacts between diplomats and statesmen have also been established at Geneva, contacts that have meant a great deal in the cultivation of the will-to-peace. It is not too much to say that the *rapprochement* between France and Germany would not have progressed as far as it has, had it not been for the tea-cup conferences of M. Briand and the late Dr. Stresemann at Geneva.

To catalogue the concrete accomplishments of the League during the past ten years would make an impressive list. Numerous political disputes that seriously threatened the peace of the world have been settled without the use of the sword. The League, with the official cooperation of the United States, has tackled the problem of competitive armaments and efforts are now being made to prepare an agenda for an International Conference on the Reduction of Armament. The economic causes of war are being studied by the League's Economic and Financial Commission. On the humanitarian side, the League has worked, with a large measure of success, toward the abolition of the traffic in forced labor and the traffic in opium and other dangerous drugs. The social and industrial standards of many nations are slowly but surely being raised as a result of the League's activities. The League also has cooperated in the financial restitution of nations threatened with bankruptcy, has exercised under difficult circumstances a political stewardship over certain mandated areas, has made possible the negotiation of the Locarno Treaties, has begun the task of codifying international law, in certain areas has done something for the protection of helpless minorities.

These accomplishments we classify as undisputed facts. Every lover of peace,

quite apart from the more or less political question of American membership in the League, owes it to himself to become conversant with the program and methods of this organization, instituted on January 10, ten years ago, for the solemn purpose of sheathing the swords of the world.

Wage-Earners and the Church

THERE ARE no general statistics which show how the percentage of wage-earners in the churches compares with the percentage of wage-earners in the population. One interesting study of ninety-six white churches in Chicago, made by Arthur E. Holt in 1926, showed a decidedly lower proportion of unskilled manual workers in the churches than the proportion of other vocational groups and a still more startling lack of representation of unskilled manual workers on official boards of the churches surveyed. This survey, however, did not include colored churches, which no doubt have in their membership a higher percentage of industrial workers. Neither did the survey cover Roman Catholic churches, which doubtless include large groups of workers. Neither is it claimed that this survey is in any way representative of other cities throughout the country for which no comparable statistics are available.

Yet, when all these facts have been taken into consideration, is it not fair to observe that in most cities our Protestant churches are found in greater numbers in the suburbs, or on the comfortable side of town, in what with unconscious irony we call our "residence sections"? (One wonders whether in many cases the other sections of our cities should be called the "existence sections.") Are we not more often found in the role of "apostles to the genteels" than down among the masses?

And do we not see in this country indications at least of a possible estrangement of labor from the churches such as has oc-

curred to so marked a degree in many European countries?

At the convention of the American Federation of Labor in Detroit in 1926 nearly an entire day was occupied by denunciation of the churches as having largely aligned themselves with the rich against the poor, or at least as failing by their silence to take an effective stand on matters of economic justice and brotherhood. In a recent volume, "Labor Speaks for Itself About Religion," edited by Jerome Davis, the attitudes of labor leaders toward the churches come as a shock to many who are not in touch with the situation.

Unto the third and fourth generation the textile workers in the South have been exceedingly religious folk. Yet in more than one recent situation even these Southern workers and Southern labor leaders who have been church members from their youth up have said that they "don't know what to think about the churches any more" because the preachers (involved in the mill village system as they are) have in many cases been powerless to do anything or say anything about the conditions against which these workers have been in revolt. In a few cases local mill village ministers have even been known as "the worst enemies of the strikers," when the people in desperation adopted the strike as a last resort to remedy conditions which they felt to be intolerable.

Such conditions can have but one result. Workers tend to lose their faith in the sincerity of the churches and cease to attend. This danger is by no means confined to any one geographical area. It is to be found wherever there are company-owned towns, in the mining fields of Pennsylvania and Colorado and elsewhere. The danger of estrangement of labor exists no less in our big cities wherever there is a lack of sympathetic contacts between labor and the Church.

It would seem that only real concern for the working people, a courageous stand for

social justice, and an extensive program in industrial relations, constituting clear demonstrations of the intelligent, unselfish interest of the churches in the most vital problems of the rank and file of industrial workers, will tend to offset a trend of wage-earners away from the churches.

It is hopeful to note signs of increasing concern over industrial problems (as recorded on another page of the BULLETIN) in churches in the South, where rapid industrialization has made these problems acute.

The entire subject is one of vital religious significance. The matter which concerns us most is not the possible trend of wage-earners away from the churches, but the possible loss of religious faith on the part of disillusioned masses of people. For when one has lost his faith in the sincerity and integrity and unselfishness of the churches, it is a tragically difficult matter to retain faith in the things for which the churches are supposed to stand.

Three Tests for the Church

WHEN we who are advocates of religion become students of its history, we are often troubled. For organized religion, alas, has not always been on the side of the angels, not even the Christian religion. Its institutions have sometimes been found standing in the path of social progress and human well-being.

The most encouraging aspect in the situation is the willingness of the Church to scrutinize and criticize its own ideals and processes. We are going back to inquire just what the religion of Jesus really is and what it would mean if it were taken seriously and given vital expression through the Church.

Three words may sum up the aspects of the Christianity of Christ that are receiving new attention and emphasis in our day—reality, vitality, unity.

Jesus was constantly on the trail of truth. "Ye shall know the truth," He declared, "and the truth shall make you free." Conservative and constructive to the last degree in His concern that all that was good in older ideals might be saved and fulfilled, Jesus was at the same time thoroughly radical in the literal sense of going to the root of personal and social ills as well as proposed remedies. He would be completely at home with the modern world's insistence upon reality and its refusal to perpetuate meaningless forms and philosophies and watchwords. The scientific spirit of our time is forcing the Church to test its claims and its methods by the demands of reality if it would survive as something more than a storehouse of ancient tradition. They who have caught the spirit of Jesus welcome this challenge.

Jesus was supremely interested in life. And His great word, "I am come that they may have life and may have it abundantly," is as applicable to institutions as to individuals. Social and ecclesiastical machinery interested Him not at all. If the spirit be not in the midst of the wheels, they revolve to no purpose. More and more, as we seek for bases of larger Christian service and larger cooperation, we are reminded that the mere addition of organizations is futile unless they first be vitalized. Churches that are pulsing with life are the first prerequisite to any sort of effective church cooperation.

It goes without saying that Jesus was interested in unity. Whatever else may be involved in His great prayer, "that they may all be one," it unquestionably involves a unity that is first of all intensely vital and spiritual, and therefore able to express itself visibly as an impressive testimony to our unity in Him. Our one and only concern in the movement for larger unity among the churches is to provide a body with which the spirit of Christian brotherhood may clothe itself and through which the common spirit of Christian living may function.

The Year's Gains for Peace

IN THE VICTORIES for peace achieved during 1929 the churches may well rejoice. Surely we have moved toward the goal of a righteous world community. This does not mean there have not been frequent diversions from the path of peace. The civil war in China has not been without international complications of a serious nature. The Sino-Russian quarrel in Manchuria has not yet been settled, although a conference has been called to meet this month to resolve the differences. The Jews and Arabs in Palestine are in anything but a peaceful frame of mind. Elsewhere throughout the world there are points of friction. While we do not close our eyes to these and other troublesome situations, we certainly do not need to surrender to the pessimists.

The event of outstanding significance has been the ratification by fifty-seven nations of the Peace Pact of Paris. For the first time in history the great majority of the governments of the earth have formally renounced war as an instrument of national policy. They have agreed to seek the settlement of their disputes only by pacific means. The effectiveness of the Pact will depend, of course, on the willingness of the signatory states to modify their international policies in keeping with their commitments under this epoch-making treaty. They may be slow in conforming to the ideals so eloquently expressed. That would not be surprising in view of the tradition, centuries old, that the right to make war constituted the essence of national sovereignty. But a new goal has been set up by solemn and official inter-governmental action, and we believe with our President that "the influence of the treaty for the renunciation of war will be felt in a large proportion of all future international acts."

A great deal of seed-sowing has been done with respect to disarmament. The League's Preparatory Commission for a

Disarmament Conference is still at work laying the basis for an agreement among the nations for the reduction of military establishments. The coming into power of Ramsay MacDonald's government in Great Britain and the accession of Mr. Hoover to the Presidency have given a much needed impetus to the movement for a further cutting down of naval armaments. The Prime Minister's visit to the United States in October was an event of international significance, dramatizing the peace crusade. Upon the basis of the Hoover-MacDonald conversations and negotiations with the principal sea powers, the Five-Power Naval Conference, this month, is full of hope.

Considerable progress was achieved in 1929 in the further development of methods and machinery for the judicial settlement of international disputes. The Pan-American Arbitration Conference that met in Washington last January negotiated two treaties looking toward the pacific settlement of disputes between the United States, Mexico, and the republics of Central and South America. One of these, the Inter-American Conciliation Treaty, has already been ratified by the United States. The other, the Inter-American Arbitration Treaty, which aims to bind the signatories to the principle of obligatory arbitration, is now before the Senate. In September, dur-

ing the sessions of the League of Nations Assembly in Geneva, fourteen nations, including Great Britain, France, and Italy, signed the optional clause of the World Court, undertaking in this action to accept compulsory jurisdiction of the Court in advance. The Protocol containing the Root formula for American adherence to the Court was approved in September by the Conference of World Court members and will presently be placed before the Senate with the endorsement of the President.

The Young Plan for the financial liquidation of the war stands out as one of the significant gains of the year for peace in the field of economics.

Possibly more important than the political and economic aspects of the year's gains for peace are the religious and educational influences making for a wider international perspective. Indications multiply of a new world horizon in all our thinking. The World Federation of Education Associations, for example, meeting in Geneva last summer, launched a program of peace through education. The Message adopted by the Federal Council's Executive Committee at its annual meeting last month suggests that in the churches there is a deepening of purpose to continue their crusade for a world living at peace with itself and in harmony with the Divine Will.

The Value of Religious Journalism

EVERY DAY of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning

religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding. If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill.

(Bishop) FRANCIS J. McCONNELL.

Cooperative Religion at the State University of Iowa

By CHARLES A. HAWLEY
Professor in the University of Iowa

THE RELIGIOUS LIFE of America has often been disadvantageously compared, in some respects, with the religious life of Europe. It has been pointed out, for example, that America has produced countless denominations and divers sects until the humorist speaks of our religious racket. President Faunce some twenty years ago in his Yale Lectures emphasized the spectacle of the American student bewildered by two opposing world-views, one taught in his church and another in the university lecture hall. Anyone even remotely interested in religion knows this is all true.

We have here no established church. We have state universities supported by taxation by all citizens: Jew, Protestant, and Catholic. We have liberty of conscience and a democratic tradition, with room for all the divergent forms of faith. Can we, therefore, hope to make religion attractive to the intelligent state university student without infringing on our cherished policy of complete separation of Church and State? Will the American people, on the other hand, continue to tax themselves indefinitely to support denominational schools on any basis comparable with tax-supported universities? Can Jew, Catholic, and Protestant cooperate anyway? The outlook has supplied much material for the thoughtful religious leader and glee for the irreligious.

About ten years ago, however, a group of men believed the time had come for a great experiment in mutual understanding and cooperative goodwill. This group, assisted by a national organization known as the American Association on Religion, selected the University of Iowa as one in which the spirit of the American pioneers was yet alive. In Iowa, too, Jew, Catholic, and Protestant had worked together from the beginning. It was a pioneer Dominican missionary, Father Mazzuchelli, who drew the plans for the first capitol. His contemporaries were the famous "Iowa Band" from Andover Theological Seminary. Their co-laborers, Jews, Protestants, and Catholics, had built up the capital city, which soon became the home of the University. Surely here, if anywhere, a school combining the three religions could show America how to solve one of her perplexing problems. Great credit should be given to Professor George F. Kay, Dean of the College of Liberal Arts, and to President Walter A. Jessup for their sympathetic and prophetic leadership in this as in all things connected with student welfare.

And so it came about that representatives of the

American Association on Religion met with a specially appointed committee of the faculty of the University of Iowa, together with representative civic and religious leaders. This group worked out a plan which the State Board of Education accepted and approved. President Jessup then asked the various church groups of the state to appoint electors.

On May 12, 1925, a meeting of these electors was called at Iowa City for the purpose of choosing a board of trustees. The first board of trustees then chosen was composed of nine representatives from the church groups¹ and six from the University. Six days later, the board of trustees met to discuss in detail the constitution of the new School of Religion. When all had been worked out satisfactorily, a call was extended, in March, 1927, to Dr. M. Willard Lampe to serve as administrative director of the school. Dr. Lampe's acceptance proved the needed encouragement to the project. From then on, the school was the subject of his wise and judicious care. In the summer of 1927, three professors, representing Jew, Catholic, and Protestant, were elected as full professors in the College of Liberal Arts. The school began to function as a department in the College of Liberal Arts with the opening of the fall semester in 1927.

At once practical problems had to be met. Religion could not be a required subject. Many students could not even consider it as an elective, viz., professional students whose courses are fully prescribed and freshmen in the College of Liberal Arts.² Religion, therefore, took its footing on exactly the same basis as any other department of study. The University catalogue listed courses in religion as it listed courses in science or languages or mathematics.

This is what the Church has desired. It has held that religion is a vital and important part of life. "Why, then," it has asked, "should it be ignored? Does not a university belie its very name in ignoring it?" Again the Church has asked, "Why do university graduates feel so little social responsibility toward the organized church?" Many ministers have told the present writer that they find great difficulty in inducing university graduates to teach a class in a church school. But this state of affairs was to be expected. If a four-year course (and too often most miscellaneous) has entirely neglected religion, why should one be expected to teach it? Then, too, it should be un-

¹ The church group has since been enlarged.

² The question has already been raised about making religion a freshman elective.



THE FACULTY OF THE SCHOOL OF RELIGION AT THE

STATE UNIVERSITY OF IOWA

Left to right—Rev. Charles A. Hawley, Ph.D., Protestant Professor; Rev. M. Willard Lampe, Ph.D., D.D., Administrative Director; Rev. Father J. Elliot Ross, Ph.D., Catholic Professor; Rev. Moses Jung, Ph.D., Jewish Professor.

derstood that much of the modern approach to philosophy, psychology, and sociology is directly hostile to the older conception of religion. Most students subjected to this lose their interest in religion as taught in the church of their childhood. Here the Protestant students have suffered most. Large numbers make no church connection at all during their four years at a university and often their previous teaching has been of so hit-and-miss a character that it could not withstand many frontal attacks. The Catholic Church has always looked after its university students more methodically and persistently.

If the Church as a social institution is worth saving it should train its adherents into thoughtful and intelligent leadership. This the School of Religion, each department loyal to its own standard, has undertaken to do. To accomplish this, the curriculum offers the following undergraduate and graduate courses: Old Testament, New Testament, Religious Education, Christian Ethics and Apologetics, Hebrew,¹ the Development of the Christian Religion, Religion and Modern Thought, the History of Religion, Archaeology and the Bible, and various seminars to fit the needs of students preparing for religious careers.

From the first, students of varied interests elected the courses in religion. Several thought they might want to go to a theological seminary.² Some wanted to become religious educators, a few planned to go as medical missionaries, but the vast majority said they always wanted to know the *why* of religion. A number of students have expressed a desire to study religion as a part preparation for the calling of journalism. This I consider an important item of our work. One needs only to glance at the average newspaper to see how carelessly and erroneously items of church and religion are handled. Ecclesiastical terms are to

most reporters a foreign tongue. Some of these students will likely become editorial writers on influential papers. Is it wise to scatter about the United States editorials written by men who are ignorant of the science of religion? Even to review a religious book properly a man ought to have some knowledge of religion and its literature beyond that learned in his Sunday school days.

Another important function of the School is to consult with students who are undecided as to their life work. Many would like to consider some form of religious work. They have a half-vague notion that they might succeed as pastors or teachers, Y. M. C. A. workers, or religious education directors. But there has been in the past no one to advise them as to courses and possibilities. These students now come to the School of Religion to talk the matter over. They seem readier to do this with a member of the University faculty than with a pastor of a church.

The School has not confined itself to the work of the usual academic year. It has also offered summer courses which have been attended by teachers who desired to fit themselves for church school teaching or to teach Bible in high school, Iowa being one of the twenty-six states which give credit for Bible study. The School has also conducted round tables from time to time, led by well-known religious leaders and attended by faculty, students and townspeople.

The School, representing as it does a venture into new territory and being sponsored by Jews, Catholics and Protestants, is likewise supported by them. The appropriations of the various religious groups have been generously increased by private givers. This must be the case since religion in America cannot be financed by money raised from taxation. It should also be added that each of the three groups teaches in an entirely unhampered manner.

The School is a bold experiment in cooperative goodwill between Jew, Catholic, and Protestant. We here in Iowa believe that religion is important, that it can be studied as well as talked about, and that it need not necessarily be a barrier to comradeship.

RECENT GIFTS TO THE COUNCIL

AT THE DINNER to E. A. Filene at the Harvard Club on Friday night, November 15, announcement was made of two important recent gifts to the Federal Council.

The first is a trust fund of \$50,000 by W. H. Hoover of North Canton, Ohio, made through Dr. Tippy.

The second is a gift of \$500 by Chester D. Pugsley of Peekskill, N. Y., to the Commission on the Church and Social Service toward the promotion of a National Conference of Church Social Work.

¹ New Testament Greek is offered in cooperation with the Greek Department.

² The School of Religion is in no sense a theological seminary, but offers courses corresponding to the well-known "pre-medical" plan.

New Religious Tendencies in Czechoslovakia

By DONALD A. LOWRIE, of Prague

THE CELEBRATION of the tenth birthday of this republic, a little over a year ago, was the occasion for many kinds of stock-taking. The present article attempts an assessment of the situation in the religious life of Czechoslovakia.

Listening to the prevailing voices here just after the war, voices still a bit intoxicated with freedom so sudden and so complete, one might have thought the people in general so fully content with national consolidation as to feel no special need for religion. Even five years ago, there were those who feared that the spiritual energies of this people had been concentrated so long on the struggle for liberty, on national and political themes, that it had lost both interest in and capacity for religious problems. While this may be partially true in some of the countries forming the irregular strip of new political entities stretched right across the Eastern side of the map of Europe, the past few years have shown that it did not apply to Czechoslovakia. A dozen different phenomena may be indicated showing how religion has been coming into its own, especially in recent years.

This new trend seems to have arisen, as might have been predicted, in a sense of the need for character. Freedom and independence were great achievements, but if the democracy was to be strengthened and maintained it must have men of fine character and high ideals. A few graft affairs (surprisingly few for a new country), which occupied the newspapers five years ago, served to emphasize the need of better men for public office. It began to be discussed in the public press. Certain national organizations took official notice of this strong feeling. Various efforts to raise the commonly accepted standards of morality have been made, but probably none are more significant than those involving a religious approach.

In many groups and institutions which once were predominantly political, purely religious elements have been gaining the ascendancy. A few years ago, the annual celebration of the martyrdom of Hus was a highly political affair, the occasion for demonstration against the Catholic parties, and the great reformer was hailed as first of all a national hero. Recent years have shown a change in public attitudes: more and more Hus is being considered as a religious personality, and his significance for Czechoslovakia is presented in that aspect. Even in societies with a purely cultural or other non-religious program, religious speakers, pastors or theological professors are increasingly in demand for the Hus memorial festival. The great national movement which resulted in the Czechoslovak Church was at first at least fifty per cent national-political and these

elements played a leading role. Steadily, however, the spiritual forces have been gaining, and the present outlook of the new communion is more clearly religious than ever before. Gradually but surely, the idea has been growing in public consciousness that something more than the "natural morality" of the old positivists is required by the present situation. And Masaryk's epic book on the making of this state closes with the words: "Christ, not Caesar, must be our ideal."

Numerous changes which have taken place in the program and methods of the great national organization, the "Sokol," may be explained by this new trend of public thought. As an illustration, compare the resolutions concerning religion, adopted in the last two constitutional conventions of this athletic-cultural organization. The last convention was held in 1924; the one preceding it, in 1910. The 1910 meeting contented itself with a re-affirmation of the moral basis of the "Sokol" work, and insisted upon considering the religious views of any member as the outgrowth and result of his moral development, in any case as a matter for his personal conscience alone. In the recent constitutional convention, a different tone is discernible. One paragraph of the resolutions reads as follows: "Recognizing the right of each member to freedom of conscience and belief, we re-emphasize the duty of each to work for the realization of our ideals of truth, love and morality, and each according to convictions to which he has developed, to try to adjust his attitude toward the churches." The difference here is significant. In one case, definite religious life is a possible "outgrowth of a man's morals," but a matter of his own discretion, absolutely. In the other, it has become a duty to define one's religious attitude.

PUBLIC INTEREST IN RELIGION

One of the most striking instances of this increased interest in things spiritual is the recent program of the adult education institute known as the "Masarykuv Lidovychovny Ustav." For years this organization has conducted public lectures on a great variety of popular cultural topics: geography, natural history, science, philosophy. The one thing conspicuous by its absence was religion. The chief reasons given for this omission were two: the desire to avoid controversial topics and the conviction that the public was not interested in religious questions. Certain developments in popular thought, however, led the Institute to undertake an experiment, and in 1928 a series of lectures was announced on the "Personality of Jesus" including "Jesus Christ in Catholic Teaching," "Jesus Christ from the Protestant Standpoint," "Jesus in the Faith

and Acceptance of Our Time," "Jesus in the Development of Philosophic Thought" and "Jesus in Literature." The success of this series was as great as it was unexpected. Every speaker addressed a packed house.

Newspapers commented on the success of the lectures, and a number carried special articles on religion. In several papers these were the first articles on religious topics ever published. A second lecture-series on "God" had among the list of speakers a Catholic, a Protestant, a Jew and a positivist philosopher. A further series dealt chiefly with the historic background of Christianity and the early Church. The success of this new departure in popular education is one indication of a new attitude in this country toward religious questions.

In the intellectual world, this new phenomenon has been emphasized by the success of the *Christian Review*, a new journal of religion edited by Professors Radl and Hromadka. Up to a year ago, there had not been in this country any purely religious periodical intended expressly for the intelligentsia. There are various church papers, of course, some of them with high literary and intellectual standards, but the *Christian Review* was the first attempt at a non-partisan journal on an ecumenical basis. Among its contributors were to be found Catholics, Orthodox, Protestants of various denominations and "Christians without church membership," a special category in Central Europe. The *Review* met with almost immediate success. When one realizes the traditional attitude of Central European intellectuals, at best "a-religious," if not clearly opposed to religion, the wide interest shown in the *Christian Review* takes on new significance. It is an interesting fact, and an indication of success in establishing a truly ecumenical tone that, although the editors are Protestant, a considerable part of the subscribers are Roman Catholics.

A national convention of public school teachers a year ago provided one more illustration of this trend in popular thought. Teachers have been no exception to the general rule that the intelligentsia was only slightly interested in religion. In former years, religion has been discussed at their general meetings with resolutions rather vaguely negative, confining themselves usually to criticism of the methods of religious instruction in use in the schools. Although they did not state it expressly, these resolutions have usually implied serious doubt as to the usefulness of any sort of religious instruction. Last year the teachers took a new step. The resolutions speak clearly in favor of religious education in the schools. More, they demand Christian education because, they say, it is essential for the propagation and maintenance of the best moral standards. This year, as previously, the teachers criticize religious instruction by official representatives of the Church and, it must be admitted, their request for "general Christian education" is some-

what indefinite, but the fact that they ask for Christian education at all marks a new era in pedagogical history in Czechoslovakia.

WHEN "CHRISTIAN" MEANT UNCHRISTIAN

The past two years have seen another new element in the general religious situation of the country, in new Christian movements among students. Shortly after the war, Czechoslovakia, like most of the Central European countries, developed a youth movement in the universities. But, although here the student movement arose under the guidance of such prominent Christian leaders as John R. Mott and Sherwood Eddy, it called itself not a "Christian" but a "renaissance" movement. Several considerations determined the choice of name. One was the well-founded concern lest the general public should confuse "Christian" with "clerical," and think the movement a Roman-Catholic organization. Another was the fact that the majority of the new movement members were frankly not interested in Christianity. They made enthusiastic plans for various kinds of social service; their program of international relationships and ethical uplift was unquestionably very fine. For general moral advance they were ready to commit themselves. But they must not call themselves Christian.

This caution about using the adjective "Christian," by the way, is characteristic of certain phases of Central European culture. With the organization of "Christian" political parties by Roman-Catholic elements, a tendency has appeared in popular thought toward making "Christian" synonymous with "Catholic," a tacit granting of the same monopoly on the word as the Roman-Catholic churches in America used to have on the use of the cross over church buildings.

Another popular misconception perpetuates the medieval opposition between Christians and Jews, a fact greatly stressed by certain political and national groups. In one country, for instance, the National Student Union questioned the right of the Student Christian Movement to the title "Christian" after the latter had protested against the mishandling of Jewish students in the University; How could they be "Christian" if they were not actively anti-Jewish? It is probably needless to remark that this did not happen in Czechoslovakia, for one of the fundamental policies distinguishing the country from most of its neighbors is the fact that equal privileges are granted to all students, Jews and Gentiles, not only in the laws of the land, but as a matter of actual practice. Nevertheless, it is a valid illustration of the difficulties involved in using the word Christian: what with clericals on the one hand and anti-Semites on the other, an organization which desired to be simply and fundamentally *Christian* had a hard time to maintain its grip on the word.

Has Modern Civilization Outgrown the Bible?

By LYNN HAROLD HOUGH

Minister of the American Church, Montreal

ONE DAY last summer, the author rode from the railroad in the valley up to Jerusalem in an automobile of American manufacture. It seemed odd enough to go gliding toward the ancient city with the engine humming and the Syrian chauffeur with his clear quick eyes and his steady hand at the wheel. One thought of those long-fled years when the ass was the carrier of powerful kings. One remembered that Jesus entered Jerusalem riding on an ass. He had a word of mastery for that ancient day.

You still see camels with their burdens in Jerusalem. As you look at their awkward ease of motion, are you tempted to think that they, too, represent the world of the prophets and of Jesus? Are you tempted to think that the world of swift-moving cars—all the complicated world of modern machinery—has passed beyond His ken? Is it possible to think of Him as Lord of a world of moving wheels and bolts and softly humming dynamos? Is the Bible best represented by lonely ivy growing upon a forgotten wall? Or is it like a tree of life yet containing healing for the nations? Is it a memory of tragic loneliness? Or is it a power more potent than dynamos, more effective than great engines?

Perhaps you look up at a passing aeroplane in Syria and as you follow it with pursuing eyes to dim distances, you wonder if it has made it impossible to see the bright shining of angels' wings. You think of all the vast steel structures in the world and you wonder if Bethlehem in Pennsylvania has taken the place of Bethlehem in Judaea. You enter a vast factory full of automatic workers—you see the power of the iron man in industry—and you wonder if the clear-eyed prophet of Nazareth can make himself heard in all this din.

The situation is serious enough and you turn with a half whimsical understanding to the foresight of the inhabitants of Samuel Butler's "Erewhon," who destroyed the machines before they became their masters. For all that, you cannot go the full length of the suggestion of that great man Mahatma Gandhi and bring back the spinning wheel and throw the dynamo into the rubbish heap. The problem of the machine cannot be solved by an executioner. It must be solved by a master.

If modern civilization is likened to a high-powered automobile we may gaze at the great machine with grave anxiety. But we will see sooner or later that we cannot meet the situation by destroying the machine. What we really need to do is to find a new driver. We will scarcely cease to produce machines. We must learn

how to produce men who can be trusted to control and use the machinery for the purposes of moral and spiritual order, for the good of the world and the honor of God.

And the Book which the American Bible Society sends about the world still contains that secret. It does not tell us how to make machines. *It does tell us how to make men who can be trusted with machines.* It does tell us how to produce men who will not wreck civilization with the high-powered machinery which they construct. It does tell us how to produce men who will use the whole mighty output of the machine age for the purposes of the Kingdom of God.

All fear that the Scriptures have become antiquated vanishes quickly enough when we see that persons great enough and good enough to save civilization from a sort of mechanical suicide are the supreme need of the hour. The age which produces machines is not particularly skilful in producing persons. The ages which produced great persons must teach us how to produce the masters of our machines.

There is no literature like the Bible for teaching us how to produce men who are stronger than their own desires. Only the Man who rode into Jerusalem on an ass knows the secret of making men whose hands will be steady upon our high-powered machines. The safety of the world is in the hands of the driver. And it is the driver who can be provided by the Man of Galilee.

Dr. Landis Aids Rural Leaders

DURING the past year, while the American Country Life Association has been without an Executive Secretary and passing through a transition period, Dr. Benson Y. Landis, of the Federal Council's Research Department, has served as the executive of the Association on a part-time basis, giving to its interests such time as could be spared from his large responsibilities to the Federal Council. As a result of Dr. Landis's capable leadership, the American Country Life Association has now been developed to the point where it is able to employ a full-time Executive Secretary and initiate an important program.

Dr. Landis's service to the Country Life Association is an indication of the way in which, from time to time, the Federal Council's staff finds it possible to be of assistance to other valuable organizations.

All who are concerned about the cooperative program of research which is being developed in the Federal Council will be glad to know that Dr. Landis has decided to remain with the Council.

"How to Prevent a Drift of Labor from the Churches"

A COMMUNICATION was sent out to the Federal Council Associates in thirty-eight states, prior to the Annual Meeting of the Executive Committee in Chicago, asking their counsel on a series of questions, one of which was as follows: "How can we avoid the present trend of industrial workers away from the churches?" Unfortunately, the form of the question seemed to assume that there is such a trend, and a special trend in labor as compared with other social groups, which was not intended. It was only desired to get samples of the thinking of the Church on how to prevent an estrangement such as has taken place in certain countries of Europe.

Four hundred and twenty-four replies were received, many from ministers, but also a large number from laymen. A note of sympathy and concern runs through the answers. In only a few letters is there a hint of irritation, and in these, perhaps a half-dozen in all, there is protest against treating a workman as different from any other human being.

Most letters take for granted that there is a general estrangement of labor from the Church. A number say that they think nobody knows the situation and that it should be made a subject of research. A dozen correspondents challenge the accuracy of this impression and express the positive conviction that labor goes to church as much as any other class. One correspondent writes, "I know of but one worker who left the Church;" another, "There is no such trend, the industrial workers are the congregations now filling the churches, Protestant and Catholic." One writer says, "Find a way of avoiding the same trend among all other classes. The problem really concerns religion today generically." And another: "The college crowd gives us more cause for anxiety." Still another declares, "I have found, during more than thirty years in the pastorate, no class more ready to respond to sympathetic approaches than industrial workers." A pastor from Cleveland says, "Proportionally the golf players neglect the Church more than industrial workers."

On the other hand, a great many correspondents, themselves ministers or church people, recognize that the official boards of churches and the national assemblies are in the hands of the employing class. They say that industrial neighborhoods are not properly cared for, that too many churches are luxurious and over expensive and their worshippers too well dressed to encourage the families of work people to feel at home, and that membership in the average church is too costly for them.

This note of expense is sounded repeatedly. Too much money, the writers say, is put into church buildings, and the pressure of finance coming down from national boards is held to be against the participation of people of small incomes. "Workers have lost interest

in the churches," writes one correspondent, "because there has been too much stress placed on the need of local church support, and too little on the spiritual realities for which the Church should stand." One writer who warns against the pressure of finance tells this story out of his own life. "My mother came to a small town in Nebraska from New York. She had been married for a year and still had a few decent clothes, but she was very poor. She went to church on Sunday, and the next week a church member asked her for money. She never felt able to go to church again. I missed much religious consolation in the adolescent period in consequence."

Pastors come in for criticism for lack of knowledge on industrial problems and the way the workers have to live; for too "doctrinal" preaching; for pulpit fads; for sensational sermons, and for teaching which is not practical and related to life. "Ministers talk too much." "The workers are not interested in creeds and dogma." "Less theorizing in the pulpit and more common sense." "If the pulpit presents a challenge to real living, and a growing interpretation of God, life and sacrifice, the industrial workers will find in the Church a gleam of what they need, and will seek it there. They do not need or want entertainment, amusement or sensation provided by the Church."

The practical suggestions made by the correspondents have great value. There are a few which are emphatic because they are said by so many. Two stand out above all others: first, that the Church must give itself to social justice for the workers; second, emphasis upon the importance of pastoral work in workingmen's homes, personal contacts with labor and the spiritual and social care of the workers' families. The need for trained pastors receives great emphasis. Many correspondents also urge that labor should have its place on the governing boards of churches and in church work.

A rural sociologist writes: "I judge that any organization that wishes to hold the workers must increasingly show them that it meets their conscious needs in this world." This same stress upon religion that meets the hard facts of life, or lifts men above its hard facts into the realm of the invisible, appears repeatedly. "Show him his work is your work, his troubles your troubles." "Become interested in the welfare of their children, also not neglecting in any possible manner their spiritual welfare."

Several correspondents refer to unemployment. Two correspondents recommend that there be an Industrial Committee in every church and that it act as a bureau of employment. A Detroit correspondent writes, "Let the Church prove to the work people that it is interested in their welfare, and that the Church is not a rich man's organization as many of them now think. The

unemployment problem (many thousands of them in greater Detroit facing winter without employment and means to care for their families this winter) must have effective attention from the churches."

The emphasis on social justice is impressive. The Church is urged by a multitude of correspondents to enter into labor's struggles, "by standing behind them in their struggle for decent conditions. Let the clergy urge a policy of economic sacrifice on the employing class. Convert employers to the cross." Again, "The local church will have to become sensitive to the economic and social problems of the worker." Another writer comments: "I do not advocate less scholarship in the pulpit but I do advocate the Church going into the close problems of life industrially and socially under which men live."

Many correspondents say that the Church must come out squarely on the side of the workers, both in principle and in specific industrial disputes. The problem of estrangement is to be met, says one, "by placing (and no fooling) the Church squarely on the workers' side for righteousness." By others, however, this is not thought a just or right policy.

The happenings in North Carolina and the work of the Federal Council in sending James Myers to the scene and in organizing relief, are mentioned in many letters with appreciation and approval, and the Federal

Council is urged to "take the lead in aid of workers in their struggle for justice. The Marion situation is in point. The appeal of the Council for funds to help these needy people will do much to bring Church and workers together. Pittsburgh steel in 1920 was another experience of value." The expressions of confidence in the policy of the Federal Council in these letters are emphatic.

Several correspondents emphasize the importance of developing the churches as week-day neighborhood centers. Many ask for more beauty in the churches, and quite a number advise more attention to liturgy. Pastors are urged to follow the example of the Roman Catholics who have arranged masses at hours convenient to the workers. Church women in the mill villages are asked to visit their sisters who work in the factory. There are many references to church union and the cost of competitive churches, and a scarlet thread of emphasis upon the need of spiritual preaching.

Altogether the replies are challenging and heartening. The questionnaire struck a live interest and elicited a quick response. If the interest in the churches is anything like that indicated by these widely scattered samples, we may take courage by what they say and recommend and go forward with greater confidence.

WORTH M. TIPPY.

Churches Propose Steps to Make Pact Effective

THE Message to the Churches on World Peace, adopted by the Executive Committee of the Federal Council of Churches at its Annual Meeting in Chicago in December, outlines some of the steps to be taken if the Peace Pact of Paris is to become an effective instrument for the preservation of peace. The churches are asked to study the present world situation with particular reference to such questions as the forthcoming London Conference on Naval Armaments, the World Court of International Justice, and the Pan-American Arbitration Treaty.

Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, in addressing the Executive Committee on "The Peace Pact and the People," said:

"This is a moral universe. Neither nations nor individuals that ignore or flout the moral law can have permanent peace and its blessings. These fundamental truths are what our churches and Christian leaders should insistently teach the people. The moral law relating to international life must, however, be brought down out of the sky of sentimental idealism and applied to practical, realistic details of national conduct."

THE LONDON CONFERENCE

With respect to the forthcoming naval conference, the Executive Committee said:

"We recommend that the churches follow with attention the London Five-Power Conference on Naval Armaments. Let prayer be offered in all our churches, especially on the Sunday preceding the conference, for its success, to the end that further steps may be taken in the cutting down of the naval forces of the nations. Let support be given our statesmen as they seek to apply the spirit and principles of the Pact in dealing with naval armaments, so that real and rapid reduction may be made. We regard the London Conference as but another step in the general program of reducing all armaments, land, air, and sea."

THE WORLD COURT

In reaffirming its position of other years regarding American adhesion to the Permanent Court of International Justice, the Message urged "all American citizens in our churches to study with attention the plan worked out by competent jurists for American entry into the Permanent Court of International Justice. Justice between nations is essential to world peace. But justice depends on adequate agencies and machinery for the judicial settlement of controversies. American membership in the World Court of Justice is essential if we are to take seriously our pledges under the Pact."

PAN-AMERICAN ARBITRATION TREATY

Taking cognizance of the importance to the peace of the Western Hemisphere of the Pan-American Ar-

bitration Treaty now before the Senate, the Executive Committee said:

"The Pan-American Arbitration Treaty now before the Senate is likewise an important proposal in building the new institutions for peace, since it extends the application of the principle of obligatory arbitration much further than present inter-American arbitration treaties require. It should receive careful consideration and hearty support in the light of the World Peace Pact."

THE PACT AND ARMS EMBARGO

Believing, too, that nations that break their solemn peace pledges should be denied the right to buy arms of other nations, the Executive Committee said:

"As a method for giving the Pact added influence among the nations, proposals are now before our people for placing an embargo on the exportation of arms to nations that violate their solemn pledges in signing the Pact. The principles behind these proposals, together with their implications and significance, should be thoroughly studied. Our nation should not view with indifference the violation of solemn pledges by treaty-breaking nations, nor should it become their accomplice in the crime of war."

The hope was also expressed, in view of the Sino-Russian dispute, "that our Government will soon develop a regular procedure of international conference with regard to nations that violate or threaten to violate their solemn obligations under the Pact."

THE PACT AND NATURALIZATION

The following statement on naturalization was included:

"We believe the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others. We urge that the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the Pact by which the nations have renounced war as an instrument of national policy."

Other pertinent paragraphs from the Message to the Churches, as adopted by the Executive Committee, follow:

"In dealing with the problem of war debts, the United States should, we believe, adopt attitudes and policies of sympathy and helpfulness. We urge that these questions be given serious consideration.

"In the light of the Peace Pact, preparations for war should soon cease in every land. In the United States this should lead at an early date to drastic reductions in the budgets for the Army and Navy, in harmony with the statements of President Hoover, without impairing reasonable provision for national security. In keeping with the spirit of the Peace Pact, we urge the complete abandonment of compulsory military training in high schools and colleges.

"Because the Church of Jesus Christ is committed to those ideals and values which are fundamental to

the Pact, and because war denies, violates, and outrages them, the Church, to be true to its Lord and to itself, must grapple with war, the most insidious evil that menaces mankind.

"In this struggle, the task of the Church is to educate the people, to enlighten their minds, to deepen their convictions, to strengthen their wills, and to develop a collective conscience in dealing with the problems of war and peace."

The full text of the message may be had upon request to the Federal Council.

How the Associates Helped

THE Federal Council Associates are taking the new relationship seriously. Not only do most of them contribute financially to the work of the Council, but several hundreds responded to the request that they give the Executive Committee help in reaching its decisions at the recent meeting in Chicago. Four major questions to be discussed at Chicago were submitted to the Associates as follows: How To Extend State and Local Federations More Effectively and Widely; Interracial Membership in the Churches; How To Avoid the Present Trend of Industrial Workers away from the Churches; How To Secure the Largest Possible Spiritual Results from the 1900th Anniversary of Pentecost. More than five hundred Associates responded, and valuable material was thus made available.

Decisions on these and other topics reached by the Executive Committee are recorded on other pages. Associates will also be interested to know that authorization was given for a study to see what help can be given to the pastors and churches in raising the standard of church membership.

The number of Associates has increased rapidly until about 5,000 have been enrolled, coming from almost every state in the Union. It is quite evident that they are going to be immensely helpful in assisting the Council to get a good cross-section of public opinion among church folks and in interpreting the aims of the Federal Council in hosts of communities.

Race Relations Sunday Announced

THE eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges.

The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches.

A folder of suggestions, with sections of interest to ministers, Sunday school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22d Street, New York.

Chairman Houghton Envisages Warless World

THE Honorable Alanson B. Houghton, former United States Ambassador to Great Britain, at a dinner given in his honor under the auspices of the Commission on International Justice and Goodwill and the Laymen's Committee of the Federal Council, in New York, December 18, declared that the most significant movement now in progress among the men and women of all nations is the world-wide effort to abolish war. Mr. Houghton, who recently accepted the chairmanship of the Commission on International Justice and Goodwill, called upon the

churches to work for "the reduction of armaments to the lowest level compatible with self-defense"; to support the President in his efforts to eliminate competitive naval armaments, and to endorse the proposal for the entrance of the United States into the World Court on the basis of the Root formula.

In amplification of his views Mr. Houghton, speaking as a statesman and a churchman, said:

"The Kellogg Pact now makes peace and peaceful settlements the presumption under which dealings between the nations must hereafter be carried on. But



AMBASSADOR HOUGHTON WELCOMED AS NEW CHAIRMAN OF FEDERAL COUNCIL'S COMMISSION ON INTERNATIONAL JUSTICE AND GOODWILL

From left to right—Edward A. Filene, Adolph S. Ochs, Sidney L. Gulick, Honorable Alanson B. Houghton, Charles S. Macfarland, Honorable George W. Wickersham, Major General William N. Haskell, Frank A. Horne.

these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfilment. If that changes, everything changes. If sooner or later men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace, now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon—an emotional reaction among peoples broken and dispirited by the war; and, as conditions become more normal and the memories of the war recede, human nature which changes so slowly will be found, they assert, to be pretty much what it always has been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly, Mr. Chairman, I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that, however slowly human nature may change, the political and social and economic conditions in which men and women are living today and through which they express their common will, have changed vastly.

"I do not mean to imply that war today is impossible or even improbable. It is not. I do mean that we are witnessing the slow revealing of a process, still incomplete, which is steadily unfolding and which, in the end, will bring us to the peace we seek.

"I doubt if the Kellogg Pact was sought or desired primarily by all the powers which signed it. But, once the issue was raised, once the conditions were brought to public discussion under which war between the self-governing peoples, at any rate, was even conceivable, I believe that Mr. Kellogg had behind him the vast majority of right-thinking men and women of all nations, and that they constituted a force which could not be opposed. We saw public opinion enter the international field and dominate it. That force still exists. It is still driving ahead."

"Unhappily, goodwill alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with goodwill but nevertheless still bristle more or less with armaments. Wherefore it follows that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be *acceptance of the goodwill of others*. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the goodwill of others, and a little less of that distrust and suspicion which express themselves in the form of armaments, will be found justified in fact and will increase rather than decrease our security."

The Honorable George W. Wickersham, for the past five years Chairman of the Commission on International Justice and Goodwill, in turning over his duties to Mr. Houghton, dwelt retrospectively upon the progress that had been achieved during that period in the development of the institutions of peace, and said:

"Response to a call to another sphere of public usefulness has made it impossible for me to continue to give to the duties of this position even the inadequate attention I have found possible in the last five years. The Federal Council has been fortunate in finding one more worthy than I as my successor—a man trained in the public service, four years a respected member of the national House of Representatives, three years ambassador of his country to the German Republic and nearly four years its ambassador at the Court of St. James. He is an outspoken lover and advocate of peace and justice among the nations. I hand to him as my successor this symbol of authority [a gavel] in the glad confidence that no more earnest, convinced, devoted, and worthy lover of international peace and justice than he could have been selected for this position."

Personal Religion No. 9

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it. I will therefore walk bravely as His child. He has said, "I will never leave thee nor forsake thee" and "As thy day is even so shall thy strength be," and I will trust His word.

Dwell deep, my soul, dwell deep! I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely.

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future by trying to serve God worthily this hour and this day. I am not working for men or money but for God, who is the Master of the universe and whose recompense is sure.

ALBERT W. PALMER.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C, \$4.00 per M.

POLICIES FOR CHURCH COOPERATION FORMULATED

THE ANNUAL MEETING of the Federal Council's Executive Committee, held in Chicago at the St. James Methodist Episcopal Church, December 4-6, both in point of attendance and in the quality of the discussions, proved to be one of the most impressive meetings of that body yet held. Approximately 200 representatives of the twenty-seven constituent communions came together in this annual meeting for the formulation of policies and programs in co-operative work.

At the opening session, a keynote was struck both by Dean Shailer Mathews, President of the Chicago Church Federation, and by Dr. Walter L. Lingle, the new Chairman of the Federal Council's Executive Committee, which sounded clearly throughout all the sessions. In interpreting the significance of the Federal Council, Dean Mathews said that its essential genius is to be found in the fact that "cooperation is being substituted for coercion as a means of securing religious unity." Dr. Lingle suggested as a text for the gathering "By this shall all men know that ye are My disciples, if ye love one another."

On several of the subjects brought before the Executive Committee the debate was both spirited and brilliant. This was especially true in connection with the consideration of the question, "How To Avoid a Trend of Industrial Workers Away from the Church." The tenor of the opening remarks by James Myers is reflected in an editorial from his pen in this issue of the BULLETIN. A different angle of approach was brought out by Dr. duBose, of Spartanburg, who felt that there is not a sufficient appreciation of the point of view of the textile mill owners. The spirit of frankness combined with an attitude of genuine desire on both sides to understand the full truth of the situation was noteworthy.

The effort of the Council to develop a thoroughly dispassionate research program characterized by a scientific approach, as interpreted by Dr. F. Ernest Johnson, attracted much interest. Dr. Johnson pointed out that it was not easy for church people, who naturally are "reformers," to view a controversial situation dispassionately. To do so, however, he urged, is of fundamental importance, and he added that, "if we find the facts against us, we ought to state them fairly and candidly."

The preliminary report by the Commission on Race Relations, concerning the present practice and trends



WALTER L. LINGLE

with regard to interracial membership in the churches, set forth a fresh body of information and resulted in an authorization to the Research Department and the Commission on Race Relations to make a more extensive study.

The consideration of the observance of the nineteen-hundredth anniversary of Pentecost precipitated a vigorous discussion. All were agreed in emphasizing the spiritual possibilities of the occasion, but there were words of caution against fostering an overemotional and under-educational type of program.

The address by Professor Frank Gavin, of the General Theological Seminary, on the development of understanding between Jews and Christians, was so persuasive that no room for controversy seemed to be left.

A comprehensive and masterful Message to the Churches, centering around the Paris Peace Pact and what is now necessary to make it effective, was adopted with enthusiasm, after debate on two or three points. This message is summarized on another page of the BULLETIN.

The recommendation presented by Rev. J. R. Hargreaves, as Joint Secretary of the Federal Council, the Home Missions Council and the Community Church Workers of the United States, dealing with policies for village church adjustments, was sympathetically received. Final action on this question was referred to the Administrative Committee with power, in view of the fact that there were some points on which it was felt a fuller statement of policy would be helpful.

PROHIBITION

The question, "What Kind of a Program of Education Does the Present Situation with Regard to Prohibition Call For?", elicited much interest and resulted in the adoption of the following statements:

"(1) The Executive Committee of the Federal Council of the Churches of Christ in America, in session at Chicago, hereby records its high appreciation of the purpose of the President of the United States as indicated in his inaugural address, in his appointment of the National Commission on Law Observance and Enforcement, and in his recent message to Congress, to secure observance and enforcement of our laws, the violation of which he positively and truly declares 'to be the most serious issue before our people.' We believe that this declaration by the President should receive the hearty approval and the active support of all true friends of constitutional government in the development of a patriotic conscience for the observance of law, by example, exhortation and systematic education.

"(2) It is a matter of common knowledge that the passage

of the Eighteenth Amendment and the Volstead Act was preceded by a long process of education, both in public schools and in the churches. That process is more than ever needed today. Moreover, the new status created by the national prohibition law makes it necessary to expand the program of education to include the duties of citizenship in the making and observance of law, while the rapid expansion of industrial activity and the congestion of automobile traffic add new aspects to the problem of social control of the use of alcoholic beverages.

"We believe that the time has come for the churches to carry forward with renewed energy a broad, vigorous, scientific program of education for temperance, abstinence and law observance, and we would ask the International Council of Religious Education and other educational agencies to cooperate with the Federal Council of Churches in developing and promoting such a systematic program of education, for children, youth and adults."

"POLITICAL" QUESTIONS

The wrong impressions created by newspaper reports concerning the so-called political activities of the Federal Council brought forth an official statement from the Executive Committee, denying that the Council maintains any lobby, but insisting on its right and duty to carry on educational programs concerning public questions. The resolution on this point was as follows:

"The Federal Council of the Churches of Christ in America, and its constituent denominations, in their assemblies, conferences, conventions and synods, have from time to time expressed judgments on what they believe to be the principles of the Christian religion in its application to issues involving moral and spiritual ideals and affecting social conditions and the welfare of humanity.

"The Federal Council has carefully refrained from maintaining at Washington or elsewhere any lobbyist or legislative representative and from using any form of political or personal pressure or partisan alignment, and has relied wholly on the moral power of its statements to influence public opinion.

"The Council has, upon occasions, conveyed as information, expressions of what it believed to be public opinion, and at times petitions to the President of the United States, to the heads of departments, or to Congress.

"We deem it our duty in shaping a sound public opinion to make known such information and judgments both to the public and to Congress."

The charges, circulated in certain quarters, that the Federal Council was spending "vast sums" for maintaining headquarters in Washington were punctured by Dr. Macfarland's declaration that \$11,000 is the total budget for the Washington Committee and that by far the largest part of this is spent on the activities of the Committee on Army and Navy Chaplains.

The relation of the Federal Council to its constituent communions, especially on the side of safeguarding the representative character of its policies and programs, was the subject of an illuminating discussion, in the course of which attention was called to the care with which statements are adopted by the Federal Council's Administrative Committee. The suggestion that the Administrative Committee should undertake to define for the public the sense in which its

statements are to be regarded as "representative" was adopted.

The report of the Committee on Function and Structure, appointed by the last Quadrennial Meeting, through its Chairman, President George W. Richards, raised the question whether the time had come for modifying Article Four of the Constitution of the Council in such a way as to make it possible for denominations that might care to do so to commit administrative (as well as advisory) responsibilities to the Federal Council as their authorized agent. The Committee was instructed to proceed with the formulation of such a modification, with a view to submitting it to the next Quadrennial Meeting.

A proposal for a study of the relation of the motion pictures to the public welfare was approved.

More than ordinary attention was given to the question of the extension of state and local federation, and there was a general approval of the emphasis upon this subject during the current quadrennium.

Proposals for inviting the cooperation of the International Council of Religious Education in programs of preparation for home-making, better race relations, world peace and temperance education are summarized on another page of the BULLETIN.

THE SPIRIT OF WORSHIP

Upon the suggestion of Professor William Adams Brown, the Administrative Committee was instructed to provide for special attention to the cultivation of the spirit of worship throughout the churches. This suggestion received a happy embodiment at the meeting of the Executive Committee in the inspiring services of worship conducted at noon by Rev. Albert W. Palmer, minister of the Oak Park Congregational Church, in the beautiful chapel of the St. James Methodist Episcopal Church. Dr. Palmer developed the worship around the central thought of light as a symbol of religion. On the first day religion was thought of as an altar flame; on the second day, as a beacon light, the two figures of speech suggesting, respectively, religion as personal inspiration and religion as social vision. He said, in part:

"Religion is like an altar flame because it illuminates the faces of those who worship. It may not light up all the darkness of the world or explain all the problems of the universe, but those who gather by its shrine will find their faces illumined with hope and comfort. Religion is like a beacon light in steering men into the channels of right human relationships. Instead of being the opiate of the people, religion, as we conceive it, should be the awakener and inspirer of the people toward a nobler civilization of brotherly men."

THE PRESIDENT'S ADDRESS

The public meeting, in recognition of the twenty-first anniversary of the beginning of the Federal Council, brought forth a most thought-provoking address from the President of the Council, Bishop Francis J. Mc-

Connell, who discussed the meaning of the Council for the relations of the churches to each other. He said in part:

"We are so doing our work that if union comes it will come of itself, be a natural outgrowth of the sympathy, co-operation, love that has grown up. Our job in the Federal Council is to develop a state of things which will result naturally in coming together. In the beginning of this organization we used to hear fears expressed concerning what was to be forced upon us. One of the achievements of twenty-one years is that we are not hearing that so much. We are laying emphasis on free consent."

"We do not want a united Church which does away with the richness and fulness of the Christian life and levels us all down to a dead uniformity. A striking thing about the early Church was the variety in it. In any united church that may come, there will be room for our different tem-

peraments and different moods, room for the mystic, the dogmatist, the practical man, room for our different ideas."

"I don't often quote Napoleon, but he marched his armies by separate roads and brought them together on the battlefield. However separate the roads by which we march, we must come together on the battlefield. Working together for twenty-one years, we have learned not to bother too much about differences of doctrine or procedure, but to get at the great human task awaiting us."

Friendly visitors from the United Church of Canada and the Presbyterian Church of Canada brought greetings to the Federal Council.

President Walter L. Lingle, of Davidson College, Davidson, N. C., made a matchless presiding officer. His chairmanship was characterized at all times by a courtesy and thoughtfulness that won the hearts of all.

Radio Serves the Cause of Religion

ON CHRISTMAS EVE a nation-wide program of Christmas music was broadcast from the organ studio of Lew White through station WJZ over the blue network of the National Broadcasting Company, thereby reaching all parts of the country. The broadcasting extended from eleven to twelve o'clock p.m., Eastern Standard Time.

Dr. S. Parkes Cadman, Radio Minister of the Federal Council of Churches, gave the Christmas message in connection with the service.

The atmosphere created by the combination of the best-loved Christmas carols and the inspiring message of Dr. Cadman was warmly appreciated.

BIBLE PRESENTED TO BROADCASTING OFFICIAL

On Universal Bible Sunday, December 8, an interesting ceremony took place at the Cathedral Studio of the National Broadcasting Company, when Rev. Eric M. North, General Secretary of the American Bible Society, presented to John W. Ellwood, Vice-President of the Company, an inscribed Bible in recognition of the service of the National Broadcasting Company to the cause of religion.

In presenting the volume, Dr. North said:

"The first invention, since that of the fifteenth - century printer, Gutenberg, that in any

way compares with it in its capacity to bring to millions of people the great messages of the world's life is the art of radio broadcasting. Radio broadcasting has brought to us fresh and amazing opportunities for pleasure, for education, for auditory contact with the world's great living personalities, for new and direct appreciation of the great messages of religion. That this new art so serves the religious life of our country is due in a very large measure to the place given to the interests of religion by the National Broadcasting Company."

In replying, Mr. Ellwood said:

"We, of the National Broadcasting Company, are very proud of our participation in the great cause of religion through providing our facilities for programs sent regularly over our networks. Here in our studios is a common pulpit for Jew and Gentile, Catholic and Protestant. Here the outstanding leaders of all major religious groups find equal opportunity to work for the promotion of a common cause."

"The religious committee of the Advisory Council of the National Broadcasting Company has given painstaking consideration to every question of principle or policy involved in sending over the air the appeal of basic religion. All of us owe much to their wise counsel, growing out of years of experience."



ERIC M. NORTH



JOHN W. ELLWOOD

PENTECOST—1930

AT THE Annual Meeting of the Executive Committee of the Federal Council after a vigorous discussion of the topic, "How to Secure the Largest Spiritual Results from the Nineteen-Hundredth Anniversary of Pentecost," the following resolution was adopted:

"The Federal Council of the Churches of Christ in America, through its Executive Committee, earnestly calls attention to the vast spiritual possibilities which lie in the proper observance of the nineteen-hundredth anniversary of Pentecost.

"The imperative command of the Master to the disciples was, 'Tarry ye in Jerusalem until ye be endowed with power.' The same command is binding on us today as it was upon the early disciples.

"Using the same means of unity and prayer, let us wait before God for a similar blessing of power. Already it is being poured out upon some of our churches, and practically all of the denominations affiliated with the Federal Council are committed to the program as outlined by the Commission on Evangelism leading up to June 8.

"We recognize the importance of all movements for human betterment and the necessity for the social Gospel, and the need of the deepening of the spiritual life in the churches that there may be power available for all phases of their labor for the establishment of the Kingdom of God and the winning of the world for Christ."

In the questionnaire sent out to the Federal Council Associates for counsel, the same question was asked—How to Secure the Largest Possible Results from the Nineteen-Hundredth Anniversary of Pentecost. Up to the time of the Chicago meeting, 425 responses had been received. The substance of most of the answers received is indicated in the resolution quoted above.

The extent and depth of interest in the observance of Pentecost are illustrated by the steps being taken in various communions.

The Disciples of Christ have been especially alert in this nineteen-hundredth anniversary of the earthly ministry of Christ and of Pentecost. The phenomenal increase which has come to their membership in the last three years is attributed largely to this fact. The *World Call*, their official missionary magazine, is giving constant emphasis to the anniversary of Pentecost.

The Methodist Episcopal Church, at its last General Conference, appointed a committee of its bishops to cooperate with its Commission on Evangelism in bringing the possibilities of the observance of Pentecost before every church. The editors of the *Advocates* and the *Review* are sending out messages from the leaders of the church in every issue, urging that the spiritual implications of Pentecost become the actual experience of every member.

The Northern Baptist Convention last June adopted the slogan, "From Pentecost to Pentecost in World-

Wide Evangelism." A definite program has been arranged, covering the year until Pentecost, 1930. The young people are also greatly interested.

In the Protestant Episcopal Church, Bishop Thomas C. Darst, as Chairman of its National Commission on Evangelism, is urging all the pastors and churches of that communion to unite in this nineteen-hundredth anniversary of Pentecost.

The Presbyterian Church in the U. S. A. is bringing this matter to the attention of every presbytery, and is presenting an intensive program in evangelism from now until Pentecost.

The United Brethren, through the Chairman of the Federal Council's Commission, Bishop A. R. Clippinger, report that the last session of their General Conference passed a unanimous vote that the denomination for this quadrennium should major in evangelism, promising all the efforts of the church in the emphasis on the Pentecost program.

A program has been worked out by the Federal Council's committee, appointed at Northfield last June, giving suggestions of prayer meeting topics and sermons, and a general plan for the fifty days between Easter and Pentecost.

Care is being exercised to see that the anniversary is not mechanical or simply historical, but an effort on the part of the Church to put itself in the attitude where it can receive a spiritual enlargement such as came to the disciples at the first Pentecost. Such an observance is believed to hold marvelous possibilities for quickening the spiritual life of the Church and for bringing into its fellowship thousands who are waiting for Christians to bring to them the verity of their own experience with something of the passion which characterized the Church at the beginning.

World Authority on Church and Labor Comes to U. S.

UNDER the auspices of the Federal Council of Churches, Dr. George Thélin of the International Labor Office, Geneva, Switzerland, is to visit the United States during January, February and March. He will address conferences of pastors and church officials, luncheons of business men, labor federations, councils of churches, universities and theological seminaries.

Dr. Thélin is a well-known French-Swiss evangelical layman of legal training who is a high official of the International Labor Office, though still a young man under forty-five. He has been appointed liaison official of the Labor Office for the Protestant churches interested in research on industrial questions, corresponding to a like official for the Catholic Church.

Dr. Thélin is also one of the leaders of the Life and Work movement. He is chairman of the Executive Committee of the Social Institute and Bureau of Research at Geneva. He speaks English fluently as well as French and German.

The International Labor Office, the Social Institute at Geneva which the Federal Council is representing in the United States and helping to develop, and the Federal Council have united in bringing Dr. Thélin to the United States.

Dr. Thélin will speak on two themes:

- (a) The work of the International Labor Office and the Conventions of the International Labor Conferences at Geneva, and the relations of the Churches to them;
- (b) The International Christian Social Institute and Bureau of Research of the Life and Work Movement, at Geneva.

New Proposals for Cooperation in Education

IN PURSUANCE of the arrangement entered into recently between the Federal Council of Churches and the International Council of Religious Education, in accordance with which the Federal Council looks to the Educational Commission of the International Council for the services hitherto rendered by its Commission on Christian Education and the International Council seeks to integrate into the teaching programs of the churches the educational enterprises recommended by the Federal Council, four recommendations were approved at the Annual Meeting of the Federal Council's Executive Committee for presentation to the International Council. These have to do with world peace, race relations, temperance and law observance and preparation for marriage and home-making.

With reference to world peace, the International Council of Religious Education was particularly asked to cooperate with the Federal Council of Churches in promoting through the church schools the Philippine Treasure Chest project for goodwill among children, and in securing in all church schools the display of the Kellogg Pact, with appropriate instruction as to its meaning for our people. The International Council was also urged to promote through the church schools appropriate observance of Armistice Day and Goodwill Sunday.

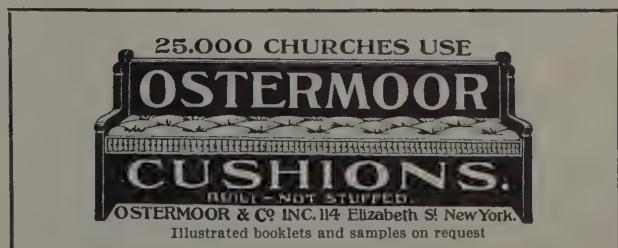
At the meeting of the Educational Commission of the International Council of Religious Education, in Columbus, December 12, these recommendations of the Executive Committee were presented and suggestions offered as to specific lines of cooperation. The action of the Executive Committee and the accompanying suggestions were referred to the Central Committee of the Commission for allocation to the appropriate committees.

One of the suggestions, which is of especial timeliness, had to do with sex education:

"It is believed that the primary responsibility for education in social hygiene (or sex education) rests upon parents. Many parents, however, find themselves unprepared for this task. It has been found that they gladly avail themselves of the opportunity for instruction, under competent leadership, concerning this and other problems of childhood and youth. Successful parents' classes taught by pastors have been carried on for some time in Buffalo, St. Louis and other cities, using the manual, 'Parenthood and the Character Training of Children,' by Professor Galloway. The International Council of Religious Education is asked to cooperate in the promotion of parents' classes dealing with the home training of children, religion in the home, social hygiene and other problems."

Southern Churches Ask Textile Study

SIGNIFICANT resolutions have been passed recently by a number of Southern ecclesiastical bodies, asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Church, South, led off by requesting such a study. The Conference also went on record for abolition of night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students. The other ecclesiastical bodies calling for a study of the textile industry by the Federal Government are the Synod of the Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of the City of Greensboro, N. C., has also sent in a request for a joint study and a pronouncement on the textile situation by the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government.



A Great Lay Leader Finishes His Work

ALFRED R. KIMBALL passed away at his home at St. Cloud, West Orange, N. J., on Sunday, December 8, in his eighty-second year. He had been a partial invalid for about three years.

Mr. Kimball was identified, not only with the Federal Council from its beginning, but also with the previous movements which led up to it. He was Treasurer of the National Federation of Churches and Christian Workers, 1901-5; of the Interchurch Conference, 1905-8, and of the Federal Council, 1908-25. In 1925, he retired from active service and was elected Honorary Treasurer.

For nearly twenty years, Mr. Kimball rendered daily and untiring service. He was a Wall Street broker, but his business concern seemed almost lost in his interest in the Federal Council and in other similar institutions. He was a layman of vision and faith, ever hopeful, never discouraged. He brought constant encouragement and inspiration to the secretaries of the Council as he made his almost daily visit in the late afternoon. He had a genius and a great capacity for personal friendliness and cheered many a shadowy hour and occasion by his ever buoyant spirit.

In earlier days, when friends and supporters were few, he actually saved the young organization in many times of difficulty by unselfish action in emergency.

While this was his main life-interest outside his home, he found time and strength for other tasks. He was for fifty years the Treasurer of the Presbyterian Church of the Covenant, 310 West 42d Street, New York. He was also Treasurer of the New York Skin and Cancer Hospital and was a Trustee of Mount Holyoke College and of Skidmore College. He was a Trustee of the New York Law School and was a member of the West Orange Board of Education from 1894 to 1904.

Mrs. Kimball and Miss Rosamond Kimball, a daughter, survive him.

At the services at his home on December 11, Rev. Charles S. Macfarland, General Secretary of the Council, rendered a warm tribute to his character and service.

No one is better qualified to appraise Mr. Kimball's service to church federation than Dr. Frank Mason North, one of the founders of the Federal Council, who writes as follows concerning Mr. Kimball's work in the formative years:

"There are several laymen who in the early days of the federative movement brought strength to it and



ALFRED R. KIMBALL

courage to those who were chiefly concerned in promoting it. My remembrance of them is ever warmed by a sense of gratitude. They were large enough to understand that the measure of an idea is not to be found in the narrowness of its resources or the personal limitations of its promoters. They were fine enough to let conviction, sincerity, far-sightedness and self-sacrifice show up in the balance sheet. Among them, some are in my mind who should never be out of remembrance—William E. Dodge, John S. Huyler, J. Cleveland Cady, Charles E. Hughes, Stephen Baker, C. H. Knox, H. C. Ingraham, Alfred R. Kimball.

"At a most critical period in the development of the forces which, through the National Federation of Churches and Christian Workers, organized the Federal Council of the Churches of Christ in America, the character, credit and business judgement of Alfred R. Kimball were (at the instance, as I recall it, of Mr. J. C. Cady, his friend and co-worker) placed at the disposal of the group, convinced in purpose but ever low in resources. Who of that sturdy company will ever forget the bearing and helpfulness of this frank, gentle, wise, resourceful man of affairs, who, behind none of them in his commitment to the principle of cooperation in Christian service, was trained in practical methods of financial administration which brought to the fellowship both confidence and supplies? His presence in the various meetings for counsel was always stimulating and brightening, and his habit of adding to his advice service, and in the shaping of policies not only saying something about them but doing something, made him ever a welcome companion in the days when ideals were high but friends were few. The memory of his genial fellowship will be, with those who shared the experiences of days both dark and bright, ever enriched by the high appraisal of his consecration to the ideals of Christian cooperation, and of his signal contribution to the growing forces which steadily move onward to embody these ideals in the actual practice of the churches of Christ in America."

BOOKS FOR PHILIPPINE CHILDREN

The Committee on World Friendship among Children, 289 Fourth Avenue, New York City, has brought out a pamphlet entitled "Books for Children," selected by Clara Whitehill Hunt, Superintendent of the Children's Department of the Brooklyn Public Library. This is a list of three hundred great books "which no child should miss." One of the reasons for printing the list is the emphasis which the Committee is placing upon sending good books to the Philippine children in the Friendship Treasure Chests.

Mr. Filene Discusses Business and Religion

EDWARD A. FILENE, Boston merchant and philanthropist, addressed a group of business men and religious leaders at the Harvard Club, New York, on November 15, on the topic, "Business and Religion," at a dinner in his honor given by the Laymen's Committee of the Federal Council of Churches.

"If profit-making is all there is in business," Mr. Filene declared, "I am profoundly disinterested in it." The new conception of business he held to be, not wealth for a few and poverty for the masses, but "getting to the people of this world the things which the people of this world want and should have, if they are to lead a useful and happy life."

To Mr. Filene, religion means service. So also must business, rightly conceived, mean service. So business and religion can stand together on firm ground.

The speaker proceeded to warn religious leaders from the pitfalls of always lining up with the ruling classes, from having too great regard for the supreme rights of property and the *status quo* and even the opinion of authorities. "The right way to solve a problem is not to consult the authorities, nor even to sit down and meditate upon it, but to *look up the facts*. This is science. To a scientist it is never a conclusion which is sacred, but the search for truth." And Mr. Filene urged the Church and business men alike to learn from science in this respect.

Mass production has upset all the old theories of business—and is upsetting many of the old theories of life. Mass production is scientific production; it proves the point of Jesus' statement, "Let him who

would be great among you be the servant of all." *Mass production means production for the masses.* This means not only supplying the masses with articles they want, but also supplying them with work in the production of these articles, and at wages which will insure the masses being able to buy all the things which the masses are producing.

The real inspiration of this age of science and this much-maligned machine civilization is that it is ferreting out the facts. Human society is being born again. It is doing this not by a visionary process of abolishing human nature and superimposing a sweet little ideal in its place, but by the process of fact-finding. "We are discovering at last, as a result of scientific research, that we are 'members one of another,' and that the members must work in harmony, with the good of all as the goal. The business man must provide the masses with desired goods at a price which they can buy. That we are all one family and children of one Father—once an ideal only—is now becoming recognized as a fact by the hard fact-finding rule of business.

The Church needs the fact-finding which the new business point of view can give it, and business needs above everything the spirit of religious service, was Mr. Filene's conclusion.

The Laymen's Committee of the Federal Council received Mr. Filene's remarks with enthusiastic applause and Frank A. Horne, Chairman, was granted permission to print the full text of the speech. Copies of Mr. Filene's speech may be had by addressing Federal Council Associates, 105 East 22d Street, New York.

Motion Picture Commission Defines Policy

AT A MEETING of the Executive Committee of the Motion Picture Commission of the Federal Council of Churches, held on December 13, a statement was issued relative to confusing newspaper comments that had appeared. The statement, as released to the press by Rev. Charles K. Gilbert, the Chairman of the Executive Committee of the Commission, was as follows:

"The Federal Council's Commission on Motion Pictures was organized by order of the Executive Committee of the Council in January, 1929, at the request of a conference of representatives of denominational and interdenominational agencies which desired a central clearing-house and cooperative agency through which to secure suitable films for use in churches and reliable information concerning their motion picture problems. The Commission was appointed by the President of the Federal Council and is composed

chiefly of members officially nominated by the various religious organizations interested in the subject. Neither the Motion Picture Producers and Distributors of America nor any representative of that body nor any person connected with the motion picture industry in any way whatever has had anything to do with the organization of the Federal Council's Commission or the selection of its personnel.

"Moreover, the Commission has never been influenced in any way whatever in its policies or procedure by the motion picture producers and distributors association or any representative of it. The only approach which has been made to the Commission by any representative of this association has been an invitation to the Commission to share in the previewing of pictures at Hollywood. The Commission did not deem it expedient to take action on the invitation at that time.

"The purposes of the Commission, as outlined at an early meeting, are as follows:

1. To further or provide for a survey of the relations of motion pictures to the public welfare.
2. To assist the churches at home and abroad to secure suitable motion pictures for their own programs, and to maintain a general information service.
3. To study the representation of the various peoples through motion pictures at home and abroad, to seek to eliminate misrepresentations and to secure the incorporation of the best of the life of the various countries, and to further the use of films which strengthen international understanding and goodwill.

"Naturally, differences of opinion have arisen among the members of the Commission as to the most effective means of furthering these purposes. Upon one point, however, there has been general agreement and that is the need of a careful and unprejudiced inquiry into the relation of the motion picture industry to the public welfare. The Commission, early this fall, took unanimous action looking toward such a study and at the Annual Meeting of the Executive Committee of the Federal Council, in Chicago, last week, official authorization for such a study was given.

"Mr. Stelzle was for a time a member of the Motion Picture Commission by nomination of the Social Service Commission. He resigned from the Commission some weeks ago. The General Secretary of the Council, Dr. Charles S. Macfarland, has stated to the Commission that Mr. Stelzle is not an executive officer of the Council, but was engaged about a year ago by the Federal Council for a special piece of work, which includes the editing of the new Handbook of the Churches. This is a temporary contract, which will automatically expire upon the completion of the work for which he was engaged."

Dr. Charles K. Gilbert, the Chairman of the Executive Committee of the Federal Council's Motion Picture Commission, is Social Service Secretary for the New York Diocese of the Episcopal Church.

Radio Morning Devotions

EVERY MORNING at eight-fifteen a brief service of morning worship, sponsored by the Federal Council of Churches and presented by the National Broadcasting Company, is sent out from the studio of Station WEAF over a network of seventeen associated stations covering two-thirds of the country.

Pastors in all parts of the country who would be interested in conducting this morning program of worship when visiting New York are requested to notify the Federal Council, Frank C. Goodman, Radio Secretary.

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WOULD HINDER ARMAMENT LIMITATION

PRESS correspondents, apparently having access to reliable sources of information, report that a warning has already been given to the self-styled patriotic societies which sponsored Mr. Shearer that no interference with the London Conference on Reduction of Naval Armaments will be tolerated.

The efforts of certain newspapers to arouse a spirit inimical to the success of the Conference have been met with prompt and effective statements by the Secretary of State and the Secretary of the Navy. Secretary Stimson, as quoted in the *United States Daily*, said:

"My attention has been called to an editorial in the *Washington Post* of this morning (December 19), which dwells upon the absence of Secretary Adams from certain conferences that are going on in Washington with the Japanese delegates who are on their way to the London Conference.

"It is quite clear that it is the deliberate intention of that editorial to attempt to make trouble among the American delegates to the conference and the members of the President's Cabinet, to discredit our government before the Japanese delegation and thus to try to cause a breakdown of the London Conference.

"The utter falsity of the statement is evident if I recount that, the Japanese delegates having indicated that they would be represented by three persons in the preliminary discussions, we in usual courtesy also determined to limit our numbers, and Mr. Adams, who was consulted by me, suggested that some other member undertake it, and our delegates were selected by Mr. Adams and myself.

"Every newspaper has a right to any views it pleases upon the matters before the conference, and the *Washington Post* has a full right to oppose limitation in arms; but I do not believe the American people approve of attempts to humiliate and cause dissension in their government before representatives of foreign governments."

Secretary Adams also spoke out as follows:

"I have read this morning the editorial in the *Washington Post* which indicates that my absence from certain conferences between the American delegates and the Japanese delegates who are on their way to the London Conference has come about through some design aimed at the Navy and against my wishes.

"The truth is exactly to the contrary. The members selected for that conference were arrived at between myself and the Secretary of State to make a wise division of duties among the delegates."

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New Religious Tendencies in Czechoslovakia

(Continued from page 10)

At any rate, the Student Renaissance Movement would not call itself Christian. It is an interesting trait of human psychology, that if one, with the most neutral intention in the world, insists upon emphasizing what he is not, he is likely to become slightly opposed to the thing he thinks he is still neutral about. In attempting to stand very straight, he leans over backward. To a certain extent this was the history of the Student Movement. A large part of its membership developed definite prejudice against Christianity, and anything savoring of religion was looked upon with disfavor. For lack of a positive program, the organization failed to fulfil the great promise it offered in the early years of the republic, and continued to exist largely by virtue of momentum and the fine start made in 1921. A minority, however, had caught the true spark, so that definitely religious work was done all along, with or without the approval of the organization.

The story of the whole process of evolution is too long to tell, but it reached a turning-point about two years ago in the organization of a National Student Christian Association with a definite Christian basis and program, local unions in all the university centers of the republic and members representing all the Christian confessions in the country: Protestant, Catholic, Orthodox and the Czechoslovak Church. It is generally agreed that, a few years ago, the formation of a general Student Christian Union would have been impossible.

INTER-CONFESSİONAL OUTLOOK

Significant of an altered situation in religious affairs in this country is the new institution of a joint Student Christian Conference, initiated by the Student Christian Association. Instead of closing its first year's work with a conference limited to its own members, the Student Movement undertook the organization of a congress intended to bring together representatives of all Christian organizations in this country. In program and speakers, as well as in methods of conference organization the effort was made to secure many-sided considerations of common problems. The first conference was attended by students and leaders representing seven nationalities and all four of the "grand divisions" of Christianity in this country.

The conference programs have centered about the student and Christianity, dealing with various specific problems of university and civic life and seeking the Christian solution. "Christianity and Science," "Ethics and Christianity," "Christianity and Nationalism," "Christianity and the School," "Christianity and the Family"—these have been among the problems discussed. That

the discussions were no mere academic exercises may be seen from such facts as these: As a direct result of the first conference quite new approaches have been made to the problem of Czechoslovak relationships. Joint study groups have been organized, and in certain centers the atmosphere has been greatly improved. The Hungarian Bishop who addressed one conference was the first man of his nationality to be invited to speak in Czechoslovakia since the war. The friendly relations thus begun are doing much to improve the contacts between Czechs and Hungarians, both within this republic and across the boundary-line. In its choice of speakers the Conference Committee has been international and inter-confessional.

One striking result of these truly ecumenical conferences may be summed up in a few words. A new sense of unity of purpose has been created among all those present, Catholic, Protestant, Orthodox; Czechoslovaks, Germans, Russians or Hungarians. In a week's discussion together, all have realized as never before the essential unity of their aims and intentions, and this without any attempt at reducing all to some minimum level of faith or program, but in each living his Christian conception to the full. Catholics are received as Catholics and urged to present the best contribution of their faith to the common discussion. No member of the conference but has gained a new appreciation of the other Christian bodies represented and new conviction that, whatever their creed or nationality, Christian students here have great tasks in common.

It is difficult for an outsider to speak with authority of movements within the Roman Catholic Church, but in the Czechoslovak field of this great communion recent events seem to indicate a new situation also. In the past some of the best leaders have freely admitted their dissatisfaction with Czechoslovak Catholicism, because of its strongly political interest and program. While in other countries the "Action Catholique" has carried on efforts for spiritual deepening, it seemed to find no root in Czechoslovakia. Within the past two years, however, its work here has taken on new life: its public lectures have been well attended; its literature widely circulated. Within the same time, a non-political Catholic Student Organization in Prague has quadrupled its membership and now has three separate group meetings per week, bringing together eighty persons.

This is not to say that the new tendencies have advanced unchallenged in this country. To give the impression that no voices have been raised in protest would be untrue to the facts. The positivist journals continue their self-sufficient philosophy. A recent number of a radical socialist periodical attacks

the Y. M. C. A., Y. W. C. A. and the Salvation Army as pseudo-moral importations from capitalistic America. Articles have appeared controverting the opinion quoted above that the "Sokol" has taken a new stand on religious questions. Some of the largest Catholic interests are still more political than spiritual, just as they have been for half a century. All these are nothing new; the movements previously noted are.

All of the above takes on special significance in view of the peculiar position occupied by Czechoslovakia. Within the boundaries of this comparatively small state there are included significant groups of all the great Christian confessions, together with a new one, indigenous to the country: the Czechoslovak Church with its million members. Barring Islam, this republic contains important representatives of all the great monotheistic religions. Until recently, no country in Central Europe was more typical of the positivistic, free-thinking attitude which marked the intelligentsia of Europe just before the war. Beside the problem of intellectual indifference toward Christianity, here are to be found the rest of the problems facing the religious world today—those of inter-confessional relationships, of religious education, of interchurch cooperation. A Dutch writer asserts that the adjustments now being made in Czechoslovakia are writing a new page of universal church history in miniature. With problems similar to those of the rest of Europe, there is good reason to suppose that the solutions found in this country will be valuable elsewhere.

And is it not significant that most of the new religious movements and tendencies mentioned here are ecumenical in character, instead of partisan? The non-sectarian lectures on religious topics, the *Christian Review*, the Student Christian Association and the great joint Christian conferences, all emphasize the ecumenical attitude in Christian relationships, the idea of each living to the fullest his own conception and thus contributing his best to the whole of Christian experience. Even the teachers' resolution about religious education, naive as it may seem from the ecclesiastical viewpoint, grows out of a realization of the great values common to all members of the Christian family and the desire to emphasize these instead of the divisive influences in Christendom. Do all of these indicate a general tendency in the solution of our modern religious problems? Emphasis upon cooperation instead of conflict, on the great things all have in common, instead of the smaller ones which divide? It may be that the new interest in things religious in Czechoslovakia is due to this new emphasis and approach. If this is true, the implications are as interesting as they are clear.

Glimpses of Interdenominational Life

Blazing a New Trail

Radburn, N. J., the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the cooperating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a cooperative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general cooperative plan.

The sermon at the installation service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The Chairman of the Radburn Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

Dr. Goodell Sought by Many Groups

Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism, finds himself called upon to fill a host of engagements every month in giving inspirational addresses, leading conferences on evangelism or conducting retreats for the enrichment of the spiritual life. On December 10, he met with the ministers and lay representatives of the Reformed

Church, at Canarsie, L. I., N. Y., and on December 11 with the ministers of Lewistown, Pa., and the surrounding counties, with a large mass meeting in the evening. Dr. Goodell is now making ready for a series of conferences with the ministers of many cities in January, in preparation for their evangelistic work and the observance of Pentecost.

"Information Service" in Large Demand

For two recent issues of *Information Service*, the weekly bulletin published by the Federal Council's Research Department, there have been orders for large supplementary printings. The issue of November 16, which analyzed and interpreted the program of research and surveys being carried forward by the Institute of Social and Religious Research, has been reprinted in an edition of 25,000 copies.

The issue of November 30, dealing with the literature upon Jewish-Christian relations, has also been subject to reprinting for a more extensive circulation.

St. Louis Celebrates Twenty Years of Federation

On December 2, the Metropolitan Church Federation of St. Louis held its twentieth annual meeting and fellowship dinner, the chief address being given by Bishop Francis J. McConnell, President of the Federal Council. The roster of the twenty presidents who have served the organization during this period includes the foremost leaders in the religious life of the city. The far-seeing founders of the St. Louis Church Federation were Rt. Rev. Daniel S. Tuttle, the Episcopal bishop of that area; Rev. J. H. Garrison; Rev. W. C. Bitting; Rev. S. J. Nicolls and George Warren Brown, a layman and manufacturer of St. Louis.

Theological Professors Confer on World Situation

Seldom have one hundred professors in the theological seminaries of the United States and Canada come together under more significant auspices than at the Drew Theological Seminary, Madison, N. J., when they met on November 29-December 1 to consider their responsibility in connection with the present world situation and the opportunity it presents to the Christian Church. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, Chairman of the Association of Theological Professors. Cooperating in the arrangements was the International Missionary Council.

The personnel in attendance ranged all the way from the most conservative to those who are generally regarded as rep-

resenting the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner Ames of the University of Chicago presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop Francis J. McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity within the group.

When, however, on the second day Dr. John R. Mott gave a masterful review of the present world situation, as he had found it especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the churches in the face of such a situation, a remarkable change of atmosphere took place. It was discovered that beneath such differences as had appeared on the first day there were a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the Church moved forward with increasing momentum and much practical stimulus.

Ross Sanderson Joins Staff of Research Institute

The Institute of Social and Religious Research, to which the churches are indebted for many authoritative studies of the highest value, announces that Rev. Ross W. Sanderson, until recently Executive Secretary of the Wichita, Kan., Council of Churches, has become a member of its research staff. Mr. Sanderson will be associated with Dr. H. Paul Douglass in a new study dealing with the strategy of city church-planning. Mr. Sanderson is well known to readers of the BULLETIN as the author of articles that have appeared in its columns from time to time. In the December issue he reviewed several volumes in the field of church unity.

The many friends whom Mr. Sanderson has won in all parts of the country, as a result of his creative work in building up interchurch cooperation in Kansas, will be gratified to know of the new service on which he is entering.

With the Migrant Cotton-Pickers

Thousands of acres of cotton, hundreds of Mexican families, countless cases of need, and one nurse trying to cover the field and hunt out the lame and the halt and the blind. That is the story of the Council of Women for Home Missions in the work of Miss Eva Barnes, R.N., as she follows the trail of the migrant cotton-picker in the Dos Palos area of the San Joaquin Valley, Calif.

Until this fall, the Council has maintained a day nursery for the children on the Walter McLaren ranch, seven miles from Dos Palos. This year, at the request of the local growers, and with the cooperation of Dr. Jackson of Dos Palos, it was thought best to change to a health work, as it would touch a far greater number than did the day nursery work.

For the month of November, Miss Barnes' record of calls was as follows:

Camps visited	41
Health calls made	145
Friendly calls	115
Patients treated	120
Patients advised	64
Total treatments given	185

In addition to this, there are story hours for children, meetings for mothers and contacts between the churches of the community and the migrant groups.

The Woman's Missionary Federation of Fresno is sponsoring the work and has underwritten one month of the nurse's salary. Fresno church women are making it possible for Miss Barnes to have Christmas celebrations in many of the camps.

The local Methodist Church, South, is helping in the work, and splendid cooperation is being given by school and civic workers of the community. This work will continue until the cotton crop is harvested. The district is a remote one with few churches, and some of the migratory schools are so far from the towns that the school nurse can visit them not more than once or twice in a school term.

Young People Federate in Toledo

Of all the elements in a community most necessary to reach in order to assure the future of the movement for larger Christian unity, the young people are perhaps the most important. The Toledo Council of Churches is one of the few councils which, with this consideration in mind, set up a young people's federation. Miss Helen Wright, the Council's Supervisor of Religious Education and Week-Day Schools, has borne the responsibility for organizing and directing the Young People's Federation as well.

A most impressive demonstration of the enthusiasm, energy and keen interest of young people, both in the idea of church federation and also in the problems of religion in every-day relations, was given at the conference held under the auspices of the Young People's Federation, November 1-2. James Myers, of the Federal Council's staff, who helped to plan the conference, made the opening address on "Why Concern Ourselves?", pointing out the religious implications of industrial, racial and international relations. The conference broke up into study groups along these several lines and concluded its session with an International Friendship Banquet the following day, at which Rev. Roswell Barnes, Associate Pastor of the Park Avenue Presbyterian Church, New York, spoke on "Youth and World Peace."

Another feature of the conference was a regular meeting of the Race Relations Department of the Council of Churches. Delegates from the young people's conference were allowed to sit in as observers while the Race Relations Department transacted its regular business. In this way, the young people received vivid impressions of the value and actual methods of an interracial commission and a realistic conception of the concrete problems of race relations in Toledo.

Plans for social action came out of the conference, including the appointment of a standing Committee on Social Relations of the Young People's Federation, fellowship trips to various foreign culture groups and to Negro groups in Toledo, and a probable set-up of a Students-in-Industry group for next summer.

Encouraging Bible Reading

In an effort to encourage the systematic reading and study of the Bible, the American Home Bible Institute, 837 Allison Street, Washington, D. C., is sponsoring the formation of "Around-the-table" groups in homes and churches. The course selected for 1930 is "Studies in the Life of the Christian." Fuller information can be had by writing to its President, E. W. Collamore.

Stanley Jones Writes New Book

E. Stanley Jones, the well-known missionary of the Methodist Episcopal Church in India and author of "The Christ of the Indian Road," has just completed a new volume, "The Christ of Every Road." It bears the sub-title, "A Study in Pentecost," and is of special timeliness in connection with the coming nineteen-hundredth anniversary of Pentecost.

The volume is to be published by Abingdon Press early this year.

Bishop McConnell to Deliver Beecher Lectures

Announcement has been made of the appointment of Bishop Francis J. McConnell of the Methodist Episcopal Church, the President of the Federal Council of the Churches of Christ in America, to deliver the lectures on preaching on the Lyman Beecher Foundation at Yale in 1930. This is probably the most distinguished lectureship in American religious life, the post having been filled by some of the most eminent Christian leaders. The Yale lectures on preaching by Phillips Brooks, John H. Jowett, Sylvester Horne and many others, are still widely quoted as the highest authority.

Students Work in Industry

Five groups of college students, both men and women, worked in factories last summer, meeting twice a week for seminar discussions of the industrial problems with which they came in contact. The groups were under the auspices of the Student Department of the Y. M. C. A. or the Y. W. C. A., with two groups under the combined auspices of both. Chicago, Detroit, Denver, Los Angeles, and Houston, Texas, were the cities in which groups were held. The students found their own jobs, lived on the wages received and endeavored without fear or favor to experience first hand the conditions which surround wage-earners in our industries. The seminars were under the direction of competent leaders. Speakers addressed the groups, including employers, labor union leaders, state officials, experts in social legislation, economists, engineers. The students felt that in a few weeks of actual experience and study they "got a whole college education" and were better able sympathetically to understand the problems of the workers.

Church Comity in Chicago

A recent study of the history of the development of comity among the Chicago churches, made by Ross W. Sanderson while pursuing graduate study at the Chicago Theological Seminary, makes it clear that gradually a new method of dealing with church extension is being evolved. Without depending upon anything except the appeal to the larger interests of the Kingdom of God, the Comity Commission has been able to arrive at principles of procedure and concrete decisions with regard to the locating of churches which have been generally accepted by the various denominational groups. A new pamphlet of twenty pages, issued by the Chicago Church Federation, sets forth the "principles and rules of the Comity Commission" as now in operation.

AMONG THE BEST NEW BOOKS

Who's Who and Why

THIS IS A GREAT DAY for biography, a day when thousands of readers can be counted on to greet eagerly a fresh interpretation of a great personality. It is a day, also, of a new style in biography, and a style not altogether pleasant. As a reaction against the older type, which magnified the virtues and overlooked the failings of the subject, we now witness what has been aptly called the "biography of assassination," which finds morbid satisfaction in reducing a "hero" to very common clay.

In a parody on Longfellow's "Psalm of Life," Charlotte Perkins Gilman has satirized the new tendency in her "Psalm of Lives." It begins:

"They tell us now in mystic numbers
Life is all a Freudian dream,
Nor the soul is safe that slumbers,
Things are worse than what they
seem."

And her skit ends in the clever sally:

"Lives of great men all remind us
We can make our lives unclean
And, departing, leave behind us
Data for more 'Lives' obscene."

"Let us then be up and doing,
With a heart for any shame,
Still achieving, still pursuing,
Learn to live for long ill-fame."

In the following selections we have put the emphasis on the biographies that leave a pleasanter "taste in the mouth"; although, in the last two, the author seems to take considerable satisfaction in trying to make it clear that his "hero" was far from heroic after all.

Blood and Fire: General William Booth

By WILLIAM H. NELSON
Century Co. \$2.50

The present year, marking the one-hundredth anniversary of the birth of the founder of the Salvation Army, gives rare timeliness to this volume. It is a spirited and glowing narrative written by one who was himself for several years a member of the Army, in later years a prominent Methodist minister on the Pacific Coast. It is a story of a man who "went in for God" and used his enormous energy and passion in consecrated service for those largely neglected by the churches. When asked the secret of his success, General Booth once said, "God had all there was of me"; and it is this spirit which shines out through the pages of Dr. Nelson's book.

While primarily the record and appraisal of a life, the book is also indirectly the narrative of the great organization which is his "lengthened shadow."

Aggrey of Africa: A Study in Black and White

By EDWIN W. SMITH
Doubleday, Doran & Co. \$3.00

Here is something refreshingly new in biography—the story of a Negro who became one of the great servants of his race and who was one of the best interpreters of the black man and the white man to each other. Born on the Gold Coast of West Africa, indebted to the missionary movement for much of his opportunity, educated in America, and subsequently Vice-Principal of the Prince of Wales College, he was a rare personality whom none could fail to honor, both for his achievement (even though cut off prematurely by death) and for the quality of his spirit.

To read this volume is to gain a large amount of information about Africa, about education, and about current movements for interracial cooperation; and, most of all, to gain a heightened appreciation of the capacity of the Negro people. The story is told by an English white leader who was the intimate friend of Dr. Aggrey.

Midstream

The Story of My Later Life

By HELEN KELLER

Doubleday, Doran & Co. \$3.00

One of the most remarkable women in the world tells the romantic story of her life since college days, a sequel to her earlier "Story of My Life." It is a moving narrative of obstacles surmounted by a woman both deaf and blind, of her amazing deeds, her many and famous friends, her wide interests and, most of all, her high courage and her sustaining faith.

Not a few passages are poignantly beautiful, especially those revealing her struggle, and, in spite of it, her sustaining belief in the beauty and meaning of life.

Clough: Kingdom-Builder in South India

By HUBERT WALDO HINES
Judson Press. \$1.50

Few missionaries afford better material for fascinating and inspiring treatment than John Everett Clough, whose work among the Telugu peoples reads like a romance. He not only laid the foundations for a modern Pentecost in a great Christian mass movement of outcaste peoples as a result of his tireless evangelism, but also tackled the enormous task of building a new economic and social basis for their life.

All this is told briefly, but in careful perspective, by Mr. Hines in a popular

volume written more especially for young people. Their reading of it should go far to arouse a deep interest in and understanding of the missionary enterprise.

F. B. Meyer: Preacher, Teacher, Man of God

By A. CHESTER MANN
Fleming H. Revell Co. \$2.00

The host of admirers of F. B. Meyer, the great English evangelist and preacher, who has been heard again and again at Northfield and in other places in this country, will be grateful for this record of his life, appearing so soon after his lamented death a few months ago.

The author writes out of great personal affection for Dr. Meyer and enters with unusual sympathy into the life he depicts, so much so that Dr. Meyer will seem (to those who have seen and heard him) to have come to life in Mr. Mann's portrait. The great preacher's spiritual insight and moral passion stand out unforgettable on these pages.

John Brown: The Making of a Martyr

By ROBERT PENN WARREN
Payson & Clarke. \$5.00

Whether John Brown's "soul is marching on" may be regarded as open to question, if one judges solely on the basis of this new biography. In contrast with Oswald Garrison Villard's eulogistic "John Brown: A Biography, Fifty Years After," Mr. Warren's volume raises many interrogation points as to the hero's claim to admiration or even ordinary respect. Instead of the selfless martyr, John Brown here appears as a most fanatical person, intensely religious in a narrow way, but amazingly egotistical, identifying his own indomitable will with God's will so completely as to be "susceptible to meanness, to chicanery, to bitter querulous intolerance and dishonesty, to vindictive and ruthless brutality." Not because he was a hypocrite, but because he was so carried away by his idea of having "letters of marque from God" that he would use any means, however violent, to achieve his end.

Mr. Warren, who is a new and youthful author, certainly knows how to write engagingly; but he leaves one wondering whether millions of people would still be singing about John Brown if he had been no more than Mr. Warren discovers.

Mrs. Eddy

By EDWIN FRANKEN DAKIN
Charles Scribner's Sons. \$5.00

A brilliantly written account of the founder of Christian Science, tracing down the objective facts of her life and analyzing her weakness and her strength.

While not shrinking from pointing out her many frailties and leaving in the main the impression of being unsympathetic, the author makes Mrs. Eddy appear in some respects a commanding personality. The volume is documented in great detail, apparently relying on first-hand sources not generally available, but written with such an exceptional flair for human interest as to leave one at times almost breathless with suspense.

The volume, it is only fair to say, is the subject of sharp criticism in official Christian Science circles. If current reports are to be trusted, an effort is even

being made to block its sale by boycotting bookshops that display it. It seems to us that, if followers of Mrs. Eddy object to the volume, the only reasonable procedure for them to follow is to meet it in the open by a careful statement as to points at which they find the author in error, together with the evidence for their conclusions. That is certainly the way Lutherans do when Martin Luther is criticized, or Methodists when John Wesley comes in for his frequent beratings by the Herbert Asburys and the H. L. Menckens.

SAMUEL MCCREA CAVERT

New Books About the Book of Books

THE BIBLE THROUGH THE CENTURIES. By Herbert L. Willett. Willett, Clark & Colby, Chicago, Ill. \$3.00.

THE BRIDGE BETWEEN THE TESTAMENTS. By Henry Kendall Booth. Charles Scribner's Sons. \$2.00.

GREAT MEN AND MOVEMENTS IN ISRAEL. By Rudolf Kittel. The Macmillan Co. \$5.00.

THE ABINGDON BIBLE COMMENTARY. Edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey. Abingdon Press. \$5.00.

THE ROMANCE OF THE ENGLISH BIBLE. By Laura H. Wild. Doubleday, Doran & Co. \$2.50.

BIBLICAL ANTHROPOLOGY. By H. J. D. Astley. Oxford University Press. \$4.50.

THE author of *The Bible Through the Centuries* (well-known to readers of the BULLETIN because of his serving as Chairman of the Federal Council's Mid-West Committee) brings together an amazing range of material covering all important fields of Biblical interest. The contents of the Bible, the method of its making, its historical background, the translations, the new light shed by literary criticism and archæological research, the nature of its inspiration and its relation to other sacred literatures are all discussed with persuasiveness and clarity. The volume represents mature scholarship combined with a thoroughly readable form of presentation. As Professor of Oriental Languages and Literature at the University of Chicago, Dr. Willett has long been known as a dis-

tinguished scholar. He now shows himself to be equally a luminous interpreter for the average reader.

Those who have been troubled by the questions raised by historical and literary criticism will find the final chapters especially helpful in setting forth a tenable view of the inspiration of the Bible.

In *The Bridge Between the Testaments*, Henry Kendall Booth makes the four centuries which lay between the Old Testament and the New live again. This period is at once so little known and so indispensable for a true understanding of the thought of Jesus that this volume fills a most important place in any Biblical library. If one is to be fully aware, for example, of the significance of the Scribes, the Pharisees and the Saducees, or if he is to understand what was involved in the belief in the supernatural coming of the Messiah or how faith in immortality arose, the Apocryphal writers who are here studied by Dr. Booth are of primary importance. The author has succeeded in making a little known period stand out as of surpassing human interest.

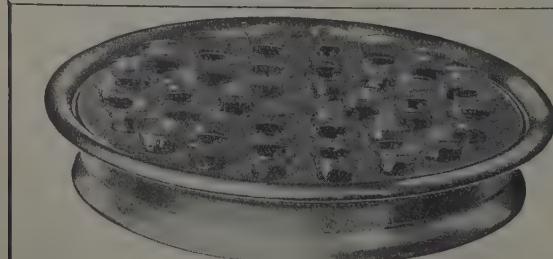
In *Great Men and Movements in Israel*, by Rudolf Kittel, one of the foremost Old Testament scholars, professor in the University of Leipzig for more than thirty years, achieves a brilliant success in interpreting the history of the Hebrews in terms of its great personalities. His present interest is not so much in the literary or technical side of the Biblical documents as in the human life that pulsates through them. He sketches the trend and meaning of Israel's history by

portraying the life and work of Moses, Samuel, David, Elijah, Amos, Isaiah, Judas Maccabeus and the other great figures of Jewish history.

For a commentary covering the whole Bible in a single volume, it would be impossible to imagine anything more usable than the new *Abingdon Bible Commentary*, which more than sixty distinguished scholars have collaborated in producing and which can only be described as a monumental work. Among the contributors are many of the most authoritative students in their respective fields. In addition to the selections dealing with the several books of the Bible, there are important discussions of a more general character on such subjects as "The Bible as Literature," "The Use of the Bible in Preaching," "The Historical and Religious Background of Early Christianity." The general point of view of both editors and writers may be characterized as distinctively evangelical, but not traditional.

In *The Romance of the English Bible*, the Professor of Biblical Literature at Mt. Holyoke College has told delightfully that story of the translation of the Bible into English from Wyclif to the present day. The several translations that stand out as conspicuous landmarks in the development of the English Bible are interpreted, not merely as technical renditions of an ancient text, but as works of creative inspiration and as embodiments of the spirit of their own times. The need for a new translation which shall catch the characteristic outlook of our generation as successfully as Wyclif's translation or the King James Version caught theirs is strongly emphasized.

The volume entitled *Biblical Anthropology* is a treasure house of information in a field little known by most readers of the Bible. The volume is an examination of various phases of primitive folklore as revealed in the Bible. The relics of animism, of totemism, of magic and similar phenomena found in the Biblical narratives are treated in considerable fulness, and their historical development skilfully traced. In general, the author finds that the observances which modern anthropology discovers to have been prevalent among many early peoples had their analogy among the Hebrews also. He points out that even the noblest



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Presents the indispensable background for an understanding of the drift of modern religion and the materials necessary to an appreciation of the rise of a new humanism in the modern world. In sweep and substance it is the best of a long line of books on religion. Dr. Haydon has paraded the biography of the gods in an alluring and an informing way, and has never deviated from the social explanation of religious phenomena. He is probably the only religious man who has the complete courage of his hesitations as well as of his convictions, and this book is a brave and heroic gesture for an age that needs it much. In style the book is a veritable prose-poem from beginning to end. "The religion that Professor Haydon presents in this book is without question the religion of the future."—*John Haynes Holmes*.

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WHITHER CHRISTIANITY

Edited by
LYNN HAROLD HOUGH

One who wants to discover some signposts to indicate the directions in which Christian thought is moving today will here find them set up at the most important crossroads. A group of forward-minded ministers has collaborated in setting forth an interpretation of Christianity as seen in relation to contemporary forms of thought. Among these men are Lynn Harold Hough, Charles W. Gilkey, Albert Day, Douglas Horton, Russell Henry Stafford, A. W. Beaven, Ralph Sockman, Miles Krumbine and others. "Genuine stimulus in all—some are noteworthy utterances."—*Religious Book Club Bulletin*.

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THE REAL JESUS

by
CHARLES FISKE and
BURTON S. EASTON

The universal comment of reviewers is that it was a "brilliant idea" to bring two such authors as Bishop Fiske and Professor Easton together, for the result is a book which has all the fire and passion of Bishop Fiske's sympathetic interpretation of our Lord and at the same time has all the solid accurate scholarship for which Dr. Easton is so well known. To quote Frederick C. Grant of the *LIVING CHURCH*, "We gratefully welcome the appearance of this volume, and gladly commend it to readers far and wide."

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IF I HAD ONLY ONE SERMON TO PREACH ON IMMORTALITY

Edited by
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"What would you say if you had just one sermon to preach on Immortality?" was asked of twenty-three of the world's greatest preachers, and in this book you will find their answers. The leading American preachers—Modernist and Fundamentalist—are well represented; a layman, a woman, a rabbi, and a Roman Catholic cardinal are included as well as several of the most well-known British preachers. Here is just the variety of points of view and of merit that one should expect from the names of the preachers. "The best book on Immortality that has yet appeared."—*The Baptist*.

Price \$2.50

RELIGION LENDS A HAND

by
JAMES MYERS

This book, highly recommended by the Religious Book Club, presents first hand studies of churches in social ethics. It is filled with practical descriptions suggestive of what your church can do in social service and industrial relations, and truthfully puts before the reader what actually happens when churches undertake programmes in labor relations, race relations, rural problems, peace, and so forth. "The book is important," says the *Nation*.

Price \$1.50

THE RELIGIOUS RESPONSE

by
HENRY WILKES WRIGHT

Interpreting religion as the response of the whole man, not of some particular part, Professor Wright gives a lucid analysis of major philosophical problems for the reader who desires to understand thoroughly what ground there is for believing in the reality of religion. The argument of this book is deeply philosophical, but is sufficiently non-technical to be within the grasp of the average reader. "The work of a scholar put in non-academic terms."—*The Christian Index*.

Price \$2.00

HARPER & BROTHERS — Publishers — NEW YORK

minds of Israel sometimes gave expression to their thoughts in conceptions derived from primitive points of view, and is at pains to point out that the method of divine revelation is often to take men on the low level where they are and lead them up through patient processes of development.—S. M. C.

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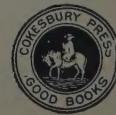
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